LES

PHILIPPINES

HISTOIRE, GÉOGRAPHIE, MŒURS

AGRICULTURE, INDUSTRIE

ET

COMMERCE

DES COLONIES ESPAGNOLES DANS L'OCÉANIE.

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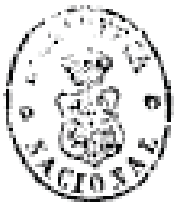
MÉDAILLÉ PAR LES SAVANTS FRANÇAIS ET ÉTRANGERS.



TOME DEUXIÈME.

PARIS

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CHAPTER XVIII.

MILITARY GOVERNMENT.

Land Forces.- Captain General. - Segundo cabo. - Fortresses. - Manila Garrison. - Engineering. - Provincial militia. - Total of the army. - Marine. - Royal Navy. – Subtle Marine.

The Governor General of the Philippines is at the same time, as we said above, captain general or commander-in-chief of the land and sea forces; we always chooses for this eminent post a general officer; most often he is a camp marshal, sometimes a Lieutenant General once it was enough to be a brigadier, rank which, in the Spanish armies, holds the middle between those of colonel and marshal of camp.

The Governor General has under him a segundo cabo, second chief, who replaces him in his absence.

We had, a few years ago, the project to separate fully the military affairs of the civilians and to create at this effect two secretariats; but we did not give away this idea: both are still united under one only secretary, who is a colonel, and almost every employee are military personnel, with the exception of the Hearing Officer, the tax and the notary, which, together with the previous ones, form which is called the secretaria of the capitania embarrera, which also fulfills the functions of war council.

The Governor General is president-born of almost all juntas; he is the chief of the General Staff, which consists of segundo cabo and five brigadiers or colonels. Stewardship, consisting of a Commissioner General, a certain number of treasurers (oflciales reaies) and many employees, has in his attributions the civil as well as the military.

A guard of halberdiers makes, near the governor, the office of bodyguards; they watch over him in inside the palace and accompany him whenever he goes out on foot for any reason. When he goes car, or on horseback, he is escorted by a detachment of Lancers. Her Excellency's car is hitched up to four horses on ordinary days and six on gala days: the Governor General and the Archbishop are entitled to this distinction.

The segundo cabo is, since the year 1834, especially in charge of army personnel with the title of sub-inspector; it reports on the situation of the caisses des body as well as military trials. The king's lieutenant is charged more particularly with regard to the place from Manila.

We cannot help feeling some surprise in whereas, on the one hand, the extent of Spanish possessions in this archipelago, and, on the other, the small number of troops and especially European troops there. The regiments are almost entirely Indian, and it is certain that today there are not a hundred Europeans among them; the remnants of the Asian regiment of 1,000 men, had come from the Peninsula to stay in Manila; but the misconduct of the soldiers made it felt that it was worth better to do without Europeans who almost always, have been the cause of disorders, which would not have took place without them. A large number of soldiers of this regiment died in Manila as a result of their excesses. Rest, we have already said many times, and we

would not know repeat, as long as the Catholic religion and its ministers retain their influence on the Indian mind, we will not have no need for troops to maintain them. The Philippines has been conquered, enlarged, preserved by them; but this happiness will it still be their share for a long time, and is not it to fear that philosophers also preach in this archipelago, today so quiet, and do not persuade its happy inhabitants to exchange their prejudices against a alleged freedom that would take away both their wellbeing and their rest?

The Fort of Santiago, Manila, serves as prison of State: this place and that of Cavité have for governor each a castellan (castellano). Those of Samboanga and Marianas have the rank of sargente mayor, who is equivalent to that of commander. Cavite still has a commander of the engineering, who is lieutenant-colonel, and, in the province of Ilocos, there is a colonel commander of arms with some troops. The military, dispersed in the others provinces, are in such small numbers that they are not worth the hardly be named.

The garrison of Manila consists of five regiments infantry and 1,000 artillery battalion each. One of these regiments is supposed to be expeditionary, that is, say sent from Europe; but there remains only the name, for the reasons given above; the three following, namely, the regiments of the Queen, of Ferdinand VII and princes, are line regiments, and the fifth, that of the infant, is of the line infantry; there is, moreover, a artillery battalion of eight companies, including two on horseback, having a sub-inspector (brigadier of artillery), a court particular with an assessor (lawyer), a colonel in charge of the care of war ammunition and artillery workshops, and a staff of medics, that is to say composed of officers out of artillery schools, and a battalion staff.

The genie is commanded by a colonel who also has a special tribunal, like that of the artillery; this officer has in its attributions fortifications, bridges and pavements, civil engineering, and all constructions placed in the strategic radius of the forts. Under his orders is ranked a company of indio workers of Pampanga, composed 72 men and 3 officers, plus a large number of employees, masters, sub-masters, draughtsmen, etc. in the places of Manila and Cavite.

The cavalry forms only one regiment of veterans of four squadrons, the first of which is called lancers the Luzon dragoons regiment.

All these regiments, whose soldiers are indios, have as leaders Europeans or sons of the country [*hijos del pais*]; some of the officers are indios who have attained even the rank of captain; they form a total of 7,000 men.

In addition to the forces we have just listed, there are still six regiments of disciplined provincial militia, whose Chiefs are veterans drawn from the active army. These regiments bear the names of grenadiers from Luzon, Pangasinan, Pampanga, Batangas, Ilocos, Zambales or Bataan.

To this must be added a detachment of grenadiers from the navy of 150 men in activity, and notice at the same time that, from these regiments, the first battalion alone is constantly under arms.

The urban militia of Manila still exists for to say that in project, since only the frame is organized.

These provincial militias also make up 7,000 men, number equal to that of the troops we listed above. In times of war and for urgent cases, can join an auxiliary force composed of free corps following, namely:

Eight artillery companies;
Four horse spearmen of Pampanga;
Four mounted Cavity hunters;
Four squadrons of Pampanga hussars;
Three volunteer companies from the same province;
Twelve pueblos of Pasig, Mariquina, Tambolo, Laguna, Bulacan, Apalit, S. Simon, S. Miguel of Ragumo, S. Luis, Méjico, Guagna and Gapan; Six hundred mounted guards, known as public revenue. These bodies together make 4,100 men.

Each province has, in addition, the chief town and intended to watch over the person of the chief, to stand guard in front of Casa Real and various other services public security; they are called the dotación troop, because it's sold out, while the militias that remain usually in their homes only when feels the need to mobilize them. The number of these guards of endowment is not the same for all the provinces; even in this respect there are very notable differences : thus the province of Samboanga has 551 men, those Batangas and Pangasinan have only 15, and that of Nueva-Ecija does not have one at all. Anyway, their total numbered 78 officers, 75 sergeants, 145 corporals, 52 drummers and 1,586 soldiers, in all 1,945 men.
The Philippine land forces therefore form:
The five regiments of the garrison of Manila, the battalion artillery, the corps of genius, the regiment of dragons of Luzon, together 7,000 men.
The six provincial militia regiments, the grenadiers of the navy and the
Manila urban militia, together. . . 7,000
Free-body companies and guards of the public income 4,100
The soldiers of endowment 1,945
Total. . . . 20,045 men.

We still have to talk about the navy. There are two to the Philippines: one is the Royal Navy and the other is the Navy auxiliary or light (sutil); both deserve hardly the name.

The governor general is the chief of the colonial navy; he has, for what concerns him, a special secretary; a tribunal particular judge the affairs that look at the navy; a advisory council is attached to it. There is a marine brigadier, two captains of ships, eight lieutenants, three ensigns, a first pilot of the fleet with rank of lieutenant of a ship, a lieutenant of a frigate and a sign of frigate, serving in the auxiliary navy.

We have already spoken of the arsenal of Cavite, its yards and armed ships that came out. A commission Hydrographic Office is currently responsible for raising the plans of the western and southern coasts of Windanao and the eastern coast of Luzon.

The auxiliary navy is doing all the service of the colony because it alone really exists; the crews of the flotilla are ordered by young people from the country who could not

serve in Europe with their rank, and are composed of vigorous Indians chosen from the best seamen Merchant Marine. This navy forms four divisions each consisting of two lanchas and four faluas; of these divisions the first station in the Surigao River, the second in Cebu, the third in Iloilo, and the fourth in Samboanga; however some faluas are parked to the island of Corregidor. There are also some boats in Burias, from where they will recognize the ships that go through the Strait of San Bernardino; and some others in Puerto Galera, in the Strait itself.

The table below shows the complete state of this called sutil marine.

NAVIRES.	En campagne.	Dans l'arsenal.	Total des navires.	CANONS dans chaque navire						Equip. de chaque nav.	Total des équipages en campagne.
				de 24.	de 8.	de 6.	de 2.	de 1.	Total.		
Goëlettes mouches . . .	1	»	1	»	1	»	8	»	9	40	40
Paylebot Tirol.	1	»	1	»	1	»	8	»	9	40	40
Grandes chaloupes can.	5	11	16	1	»	»	4	2	112	40	200
Petites *id.* *id.*	2	4	6	1	»	»	4	2	42	40	80
Faluas de 1re classe. . . .	21	6	27	»	1	»	4	2	189	30	630
Id. 2e *id.*	3	8	11	»	»	1	2	4	77	25	75
Barangayanes.	2	4	6	»	»	»	4	4	48	25	50
Totaux	35	33	68	22	29	11	258	166	486	»	1075

This navy was created in the year 1755, to defend the coast against the pirates and make war on them if necessary. It could only be a weak resource for transport troops from one province to another if some troubles; however, it was used in these last years. For a long time, there was no had any movement in any part of the Philippines, whose provinces do not have for any police as some armed natives. The fahias then surrendered a great service to the colony.

There are, in the provinces most frequented by ships of commerce, harbor masters caught in one of the marine; they live in Manila, Cavite, Ilocos, Pangasinan, Cebu, Capiz, etc.

CHAPTER XIX.
FINANCE.

Administration and officials. - Treaties provided by the metropolis. -Indirect taxes. - The tobacco. - Organization of this branch. -Manufacture of cigars.- Products. - Coconut and nipa wine.- Manufacturing.- Products. - Customs. - Products. - Causes of the decline. -Fighting roosters. - Various taxes. - Tributo.

Until the year 1784, the administration of finance, in the Philippines, formed an integral part of the government general. At that time we understood, for the first time time, the advantage of separating it, and the creation of an Army Stewardship, General Superintendency finances. Soon, four more are established: those of Nueva-Segovia, Nueva-Caceres, Arevalo and Cebu, which agree with the Manila Stewardship, were to handle all the finances of the archipelago. However this arrangement was not long-term: dissolved, and the persons who had been charged were elevated to the rank of governors. Finance Administration suffers, after that, a great number of vicissitudes, up to what in 1829 it was decided to separate it again from the Government and to appoint a general superintendent.

The Superintendent General of the Philippines administers the finance of the colony as the captain general the party military, and the archbishop of Manila the spiritual. The authority is divided into three branches, to which must be added the *audiencia* that hovers over all three and forms a happy balance between powers which otherwise would be too absolute everyone in his sphere. Meanwhile, as we have already said, the Governor General can, in all the cases, claiming his title of vice-boss and taking on him all the responsibility of the business. Superintendent is president-born of all the juntas (councils) that report to the finances, except of that called of *presupuestos militares* (military affairs) which is presided over by the governor the Superintendent is only a member; those that he presides 1.° the court of stewardship and superintendence; 2.° the supreme junta of the litigation of the treasury royal; 3.° the superior junta of the treasury; 4.° the tariffs board; 5.° the junta of the auctions; 6.° the junta of conflicts (competencias); 7.° the junta of civil affairs treasure; 8.° the court of accounts; 9.° the ordinances chamber to find contentious and consultative cases of the court of accounts. The Superintendent of finances has, moreover, in its attributions the commissariat General of War, Military Hospital, Reserve Stores supply and supply of Manila, Cavite, Samboanga and Mariana Islands, cash general of the army. He is the one who pays the retired employees, the half-pay of the military and pensions; he puts and moves at will his lower servants; for those of a higher rank, he must obtain the approval of the king: finally it's still him who administers all the income and makes collect all taxes, both direct and indirect.

The only direct tax that exists in the Philippines is the tribute, which we have had many occasions to talk about and which weighs only on the indios and the

Chinese; but the indirect contributions, which are called *rentas estancadas*, form the most important part of the income public; it is through them that we will begin, except to take care of the tribute later. But, before entering in these details, let us have some general observations.

The Philippines, having been for a long time a charge for the government of the metropolis, to which they cost huge sums, started to become productive at the beginning of this century. On one side, the opening from the port of Manila to all foreign flags, and on the other hand, the establishment of tobacco factories was the two main sources of wealth for the country. Income, which in 1780 amounted to only 700,000 piastres, leaving a net product of 170,000 p., that same income is, today, 2,625,176 p. and the net proceeds of 445,444 p. But hardly did the colony begin to flourish and to see his cases fill up, that the deplorable state The city's finances forced it to resort to credit from the Philippines. Bills of exchange for considerable sums were drawn on Manila and, to make matters worse of misfortune, the royal treasure, both without resources and without credit itself, to get some cash, sold at cheap prices, to usurious speculators, his bills which were exactly paid at maturity. It is as well as in 1839, Mr. Mendizabal, and other ministers of Spain, fired on Manila for nearly 3 million of piastres of bills of exchange and at the same time demanded time that we sent to Europe 100,000 quintals of tobacco in sheets, ie more than two-thirds of the product of the colony. Only 70,000 quintals could be passed.

However, if the first drafts were exactly paid, there came a time when it was no longer possible to honoree: a value of 1,700,000p. remained thus suffering, and the colony recognized this sum as a debt, pledging to serve the interest at 6 per cent. It is unheard of that such a disastrous operation could have been regular administration, and there are times when one is tried to believe it was happening without the government's knowledge.

We will now go to the details of the contributions indirect or *rentas estancadas*.

The first and most important branch depend is that of tobacco. It was General José Basco y Vargas who created it in 1781; because previously the culture of tobacco and its manufacture were free. It was not without difficulty that he reached his goal; but thanks to the measures he took with as much wisdom as patience, he succeeds in strong little time to increase by more than double the income of the colony. He began by subjecting to restriction a part of the provinces, and his successors followed in his footsteps. Tobacco growing was allowed only in some provinces who were distinguished by the denomination of *provincias cosecharas*; from there the tobacco was sent in sheets factories in Manila, including the central administration then passed them all made to various provincial governments, to be delivered by them for consumption. The profits from this operation were so considerable that soon the colony could be self-sufficient, and that she did not have to wait anymore, to make faced with

its daily expenses, the situados, that is to say the cash that was sent to him annually from New Spain; she still continued for some time to receive 250,000 p. per year, but, on the other hand, the Philippines began, for their part, to do some shipments to the metropolis. This one had, in the origin, advanced 55,249 p. at the colony, both for the purchase of tobacco leaves only for the necessary utensils that came into this sum for 5,249 p.; but this loan was repaid in 1805 with a surplus of 239,047 piastres.

We can get an idea of the advantage that the treasure from the monopoly of tobacco, when we will know that in these islands only 5 million inhabitants, regardless of sex or age, smoke and contribute to the consumption of this leaf. Until now the Bisaye had been exempt from the exercise, but it will be subjected to it like all the rest of the archipelago. But we do not exaggerate assuming that each individual consumes annually for 4piastres of tobacco, average term, this which therefore makes a sum of 14 million piastres (72 million francs) that goes into the coffers of the government. We can count on the accuracy of this calculation.

Tobacco is also growing in all provinces, and its quality is excellent. In the opinion of consumers exercised, it occupies the first rank after that of Havana. Unfortunately the little attention that we put to the choice leaves and the negligence of the *aforadores* who receive them growers, the lack of care that is brought to the production of cigars that are sometimes too hard and sometimes too filled with ribs, have damaged the reputation of Manila tobacco markets in Europe and especially in France, where its strength, its novelty and its particular smell made believe in the most of the smokers that it contained opium.

For a long time, tobacco was only grown in two provinces, in those of Pampanga and Cagayan. In the latter, the alkalde mayor is responsible for gather the whole crop, and he receives on every *fardo* of tobacco a commission of so much, more or less, according to the quantity. He has with him, for this purpose, an employee named interventor, who receives the tobacco and distributes the money to farmers. In this province, culture is free, but we have to deliver all the tobacco to the government for a price fixed in advance. Guards are attendants to prevent smuggling.

In the Gapan factory, in the province of Pampanga, where tobacco is also planted and harvested by independent farmers, each has a pen where he cultivates this leaf and which he delivers the product to the *caudillo* (small chef guards), who, in turn, hands it over to the chief receives for his sentence, regardless of a fixed bonus on every *fardo*, an extraordinary bonus whenever he was able to gather more than 500 fardos in the district of which he is charged.

However, the requests have, in recent years, greatly increased, that we had to organize a new recipe (colección) of tobacco in Nueva-Biscaya; it was made

there, by the alkalde, under the same conditions and same way as in the Cagayan.

In addition to this, the government has, in recent times, markets with the alcaldes of the Bisaya and with some individuals living in this part of the archipelago, where the tobacco is extremely abundant and very cheap, for that they undertake to deliver a certain amount in the capital, where they must transport it at their expense, risk and perils, for a fixed price and a commission per quintal of leaves.

Finally, the needs have become so considerable that one again charged the military commander of the district of Igorrotes from Pangasinan, where tobacco is delicious, to collect all he could find and send it to the depot at Manila, for a commission of one hundred, according to the quality, on all the tobacco which it makes carry there.

Tobacco arrived in leaves in Manila is received in stores of the Directorate-General, inspected, examined and placed so as to be exposed to a current of air, in order to preserve it until such time as it is considered appropriate to withdraw, either to deliver it to manufacture, or to hand it over in parcel (fardos) and ship it to Spain, which has been done for several years.

Manufactures, placed under the orders of a director, have been considerably increased recently, as well as the number of workers in each. Here is the list of those that exist today.

The cigar factory of Binondo is placed under the direction of three inspectors and as many sub-inspectors; it is divided into two departments. In one, there is four hundred tables where more than five thousand workers work, which consist of cabecillas (section heads), doublers and cutters; because we prefer to entrust this work to women: they are particularly concerned with manufacturing of fine cigars called *menas finas* for Manila and abroad. In the other department, there are 170 tables of two thousand (men) workers, who only look after the common qualities (*menas comunes*) used for consumption from within and which are exported very little, even though are, in general, almost as good and often even, in our opinion, better than others.

The Arroceros Cigar Factory, located opposite Manila, on the edge of the Pasig, has been newly established; it consists of two hundred and eighty tables, with two thousand eight hundred men making common cigars for domestic consumption. This property is in way of progress, and it is likely that the number of workers will soon be raised to three thousand five hundred.

The manufacturing of Cavité has two hundred tables and three thousand women making, like the previous one, cigars for domestic consumption.

In the *picadura* factory, there are about eighty workers only engaged in cleaning and cutting tobacco leaves that cannot be used to make cigars, and that is used to make paper cigarettes (cigarrillos) that do not export. At this establishment is attached an inspector, plus the necessary employees and eight hundred *cigarrelleros* and *envolvedores* (wrappers).

Mr. Jean Dussoulier, respectable old man, French émigré of the first revolution and who enjoys the rank of lieutenant-colonel in the service of the Philippines, established and directed for a long time a powdered tobacco factory, for which he managed to use all the leaves and pieces of tobacco that was burned as useless. Our excellent fellow man, a man full of probity and disinterestedness, returns to the government this service without receiving any treatment.

So that we can get an idea of the progress of the product that the government is removing tobacco, we are presenting an reader the following table:

Tableau représentant le produit de la régie de tabac depuis son établissement, en 1782.

		Produit brut.	Frais.	Produit net.	piastr. r.
De 1782	à 1785, le produit net a été de				260,597 » 6
1786	1790				1,582,857 1 8
1791	1795				1,570,548 7 12
1796	1800				2,276,895 1 6
1801	1805				2,159,727 1 18
1806	1810				2,797,404 1 2
1811	1815				2,270,959 5 9
1816	1820				2,514,611 2 7
1821	1825				2,755,961 6 15
1826	1830				5,332,795 7 15
1831	1835				3,707,164 2 »
1836		1,855,405 5 15	1,097,252 5 15	756,152 6 2	4,990,011 1 11
1837		1,922,261 1 17	906,965 » 8	1,015,296 1 9	
1838		2,245,679 7 17	997,265 2 10	1,246,414 5 7	
1839		2,298,260 4 2	1,017,976 5 4	1,280,284 » 18	
					28,827,450 1 12

The provinces of Ilocos consume much less tobacco than others in proportion to their population: this comes from the fact that the mountains that pass through them are filled with Igorrotes that grow and sell it by contraband to the civilized inhabitants of these provinces.

If the cultivation of tobacco was free, the planter could draw a huge profit. The quintal of leaf tobacco would only be five piastres; he would make fourteen thousand cigars whose manufacture would cost him 5 real piastres; add, for fourteen cases, five real piastres; total, 13 piastres 6 reals. He would sell each

case 6 piastres and half, and 87 piastres 4 reals; net profit, 73 dollars 6 real or 550 per cent.

The immense benefit that this treasure presents branch of the public revenue would be much increased again if one could suppress smuggling and correct the serious defects of the management.

According to calculations made with all possible care, based on capital that the government has in circulation in accordance to the accounts of 1831 to 1835, it results:
1.° That by subtracting the product of the renta del tabaco, common year, and goods existing in kind, first all the expenses of reception, then the interests of the capital at 6 per cent, net profits are at 118 and a half to 100;
2.° By comparing between them the costs of reception, manufacture and sale, manufacture cost, common year, 16 percent more than the reception, and this one 16 percent more than the sale.

By this overview, according to which the thousand cigars of Manila, sold in boxes to traders at the rate of 6 piastres and a half, and who, therefore, saw the benefit of 118 and a half per cent, do not come back to the government, including both expenses and expenses, and 5 piastres manufactured, we will recognize how much the French government would profit from buying cheap sheets and making himself cigars like those from Manila, this which would be very easy for him, rather than paying the so-called cigars regalia at the rate of 126 francs a mile.

There is one observation to make, however, is that the colonial government should not confine itself to encouraging the increase of culture in general but that it has to still pay attention to the quality of the products and the cigar manufacturing, which should be done with more than care; for, although the so-called cigars of Havana, which sell for an exorbitant price of 20 cents each, very bad, those from Manila that we brought to France for tests are even more detestable. We do not know who are the people who have been entrusted with the care of the choose and take delivery, but what we are certain, is that, if they knew, like us, to distinguish the good kind of bad, they would never agree to smoke those that are sold so expensive.

After the tobacco, the most important source of income is that of coconut wine and nipa: it is a spirit on which a tax has been established since the year 1712. Originally, it was leased to individuals for a value which was always increasing; the price of the lease, which, in the beginning, was only 10,000 piastres, already amounted to 45,200 piastres, in 1780, which is what; in 1787 the government asked to put it in charge. Less productive than that of tobacco, we must nevertheless, without hesitation, place it immediately in the second line, and it is still susceptible of a great increase, although the indios are the only consumers of this liquid and that, generally speaking, they are remarkably

sober. There are many of them who have not ever drank wine. The manufacture of coconut wine is free, like that of tobacco, in the whole of Bisaya, but not in Luzon, where it is done as follows: In the middle of the coconut palm that carries the cluster and its flowers, there is a fleshy stem full of sap and lengthening in tip. The indio cuts this tip by tilting it on the one hand; he introduces it into a bamboo cylinder called *bonbon* and suspends it every twenty-four hours, to let the juice flow. When trees are numerous, communications are placed from one to the other, which facilitates work. The liquid collected on all the trees is poured into a bamboo cylinder, that a stylish man to this maneuver is on the back. Let it ferment for eight days of liquid, called *tuba*; after which we distilled in a coarse alembic, which is nothing but a cauldron with a bamboo duct that directs to a jug the alcohol that can be distilled a second time. Six to eight jugs of tuba usually give a pitcher brandy or strong coconut wine which, to be received, must ignite on the finger.

The *tuba* extracted from the nipa palm tree is more loaded with alcohol than coconut. The nipa grows on the edge of all rivers, and its juice, taken before fermentation, forms a very refreshing drink. The indios make use of this wine in all their meetings, in their parties, their games and their cockfights: however, it is very rare that they get drunk on other occasions, and never meet drunken indios in the streets.

Different provinces, designated as *colectoras*, are specially assigned to this manufacture: the following table will make known what these provinces are, in what pueblos the distilleries are established, and what is the name of the stills they use.

Provinces.	Pueblos.	Alambics.	Total.
La Laguna.	Nagtajan.	150	677
	Lilio.	122	
	Mayay-jay.	352	
	Magdalena.	73	
Camarines.	Libmanan et ses faubourgs.		56
Pampanga.	Hagonoy de Bulacan.	3	17
	Macebebe.	7	
	Batis.	6	
	Lubao.	1	
Tayabas.	Lueban et ses faubourgs.		60
Albay.	Guinobatan et ses faubourgs.		95
Pangasinan.	Lingayen.	28	81
	Bigmaley.	16	
	Salazu.	14	
	San Isidro.	8	
	Dagupan.	15	
6 provinces.	16 pueblos.	Alambics.	984

A deputy head of this line of income headquarters in Manila and under it, in the provinces of Luzon, private administrators, controllers [interventores] and inspectors (fieles). In the Bisaya, everyone prepares this wine itself and adds a bark that hastens the fermentation. But the inhabitants of this part of the Philippines do not understand how much this freedom is advantageous to them; they are so carefree and lazy that they would prefer that the government distil governed, in order to be sure of never missing this wine without having the trouble to do it. However, when this measure will be irrevocably established, it is likely that they will begin to feel the inconvenience that will result. Only for five years can we indicate exactly the product of this branch of income; in here is the number:

In 1835 the net revenue was 405,741 piastres.

1856	457.921
1857	428.505
1858	598.855
1859	592.205

This branch, which, in the early years, did very little, started by increasing and then again decreased, it seems, by the effect of the increase in consumption of tobacco; maybe also the introduction of spirits foreigners contributed to it, as well as the fraud made on rum, whose distillation is now permitted.

Like all financial administrations, the CUSTOMER, which we place third, has had its alternatives up and down. As long as the trade in Manila was limited to the coasts of Coromandel and Malabar, in Bengal, Java, China and Cochin China; at the ports of Àcapulco and Cadiz, an employee, under the title Royal Officer, was sufficient to collect the duties levied on the ships employed in this trade. The Chinese, whose relations with the Philippines were very active, discharged their champans in the alcaiceria of San Fernando, where the goods were examined and where they were to be sold, which is still happening today. Superintendent Basco, who had endowed the colony with such beautiful institutions that we wanted to overthrow after him, but that we were obliged to reinstate later, decreed, in 1779, that the would be headed by a director, having under his orders a commissioner, two vistas or visitors of goods and a large number of employees and guards or customs officers. The service is very regular; he is to regret only that the customs are so severely closed during the days, holidays, which causes delays, often very unfortunate, in shipping ships. Stores and a warehouse are annexed to the customs of Manila; we finally established today a customs sub-directorate at Samboanga, which allows the vessels of the provinces to make voyages right away to Solou, Ternate and the other archipelagos, without being obliged, as they were before, to go through the customs of Manila.

Here is the note of customs products during the five same years that we have given for wine management:

In 1855, the net product was 380,143 piastres.

1856	312.358
1837	505.609
1858	524.341
1859	508.545

We will not stop to explain why this product has declined instead of rising, although the difference be quite remarkable enough, and we will add, which, at first sight, may seem paradoxical, It is to be hoped that this decline will increase as all announces that the decrease in customs revenue is advantageous to the factories of the country. Indeed, many manufactures of beautiful weavings of piña and nipis; the Sinamays of Iloïlo, Camarinés and Albay, for women's dresses; cotton goods, towels, canvases of all kinds from the provinces of Ilocos and Pangasinan; Baliuag carpets in the province of Bulacan, and the large quantity of guinaras and Abaca fabrics that are made in the country, would be almost enough for consumption inhabitants, who prefer them, with good reason, to the tissues brings them from abroad, whose complexion is just as bad quality, and that we sell only for lack of others and at the lowest prices. Also the warehouse and the market are there for a long time congested, and yet among these Foreign fabrics today so scorned, there are some find in the Philippines an insured debit; Those are the cambayas and rouenneries of France, whose solidity of the fabric equal the firmness of the

complexion; but we cannot find any more, because French merchants, instead of ascertaining the state of the market and make shipments, neglect their interests and have seem to be withdrawing from the competition. The result of this carelessness on their part is that consumers learn to do without a commodity they like and that they used to seek, to reject themselves inevitably on the products of English and indigenous manufactures can therefore only engage the French expeditioners to take advantage of the advice we give them, however, adding next to strong cambayas, which should be to give the dimensions indicated later, it would be necessary to manufacture also of inferior quality; they would always get the preference for English manufactures.

Another reason for the decline in customs products has events in New Spain, with which the Philippines made a very important trade. It is to try to repair these losses that the government establishes certain new rights which, far from obtaining this result only aggravated the evil.

Among the indirect contributions we must not forget the right to hold, arenas for cockfights, right which is leased and which is not unimportant because these fights are the passion of the Indians, who always have their rooster next to them, and would prefer to do without their wife than this companion. There are these arenas or galleras in most pueblos.

Our intention in no way to establish here the Philippines budget, where we have not even got that with great difficulty the information we have just give, we will confine ourselves to indicate by their names the main among the other indirect taxes that there perceive; these are the taxes of tithing, of the bubble, of Valcaiceria de San Fernando, stamp, playing cards, of the gunpowder, of the authorization granted to the alcaldes to trade, venal charges, confiscations (comisos), mesadas ecclesiasticas, media anatas, vacant mayores y menores, analidades, secretarial from the government, etc.

We noticed above that the tribute is the only one the nature of the direct contribution that exists in the Philippines;
Here is the moment to explain what it consists of.

The tributo is a capitation, a mark of subjection, that the indios agreed to pay the King of Castile, when they recognized him for their sovereignty. We already have said how the cabezas de barangay assessed it, sometimes in silver, sometimes in kind, to return it to the alkalde, who, having paid the indulto or right to which he is taxed for permission to trade, uses this money to buy various goods of good defeat, that he sends to Manila and upon which, after the amount of tribute has been drawn, he usually has one very honest benefit.

Of all the branches of public revenue, the tribute is the more difficult to perceive, especially in poor provinces; also we often see the alcaldes, which must answer for his acquittal towards the treasure, failing their commitments

and their sureties be obliged to pay for them. On the other hand, as it is by the number of tributes that the population is evaluated, while the lists of cabezas are generally defective, and that a large number of indios do not pay this tax, either because they are free of rights (*reservados*), such as old people and indigent, either because they are hiding in order not to satisfy them, it follows that the population figure officially published is nothing short of exact. However we incline to believe that the population of the Philippines including wild tribes, amounts to the figure indicated in page 97 of the first volume.

From this tribute a part is served, from the beginning, to pay the treatment of the clergy and to pay the custody of the alcalde mayor; the rest is paid directly into the boxes of the government. It is obvious that the way in which the recovery of this tax is made must become the source of greater abuse, onerous to Indians and prejudicial to treasure. Would not it have been a lot simpler than the government of the king would have had in each province an agent special mission to receive all tributes in kind and make the most advantageous exchanges on behalf of the treasure? Benevolence and liberality that have everything time characterized the government's measures with regard the indios would undoubtedly have sheltered them from most of the vexations they are suffering today; but the Philippine company, despite the big advantages which were granted to him, did not act, to a great extent, according to the same principles as the Handel Maatschapy Netherlands, founded by King William I, in 1829, at the where the Philippines would die. The company Dutch has exerted the happiest influence on the progress of the industry and trade of the beautiful colony of Java. Shortly after, France, having restored Ferdinand on the throne of Spain, could have a stroke of pen obtain, to indemnify him for the expenses of the war, this colony, of which unfortunately she did not know the importance. However the illustrious Perugia had already said, in his Voyage Around The World, "that a powerful nation "who would own only the Philippines could, if she succeeded in establishing the most suitable, by the advantageous circumstances they present, make little regard to all the other institutions her possessions in Europe, Africa and America."

Tributos have not always been of the same amount; they were weaker in origin than they are today because they have been increased to cope with two nature of expenses, as can be seen from the following:

Tributo at its origin.

	Tributo des Indiens.		Tributo des métis.		Tributo des Chinois ou Sangleyes.	
Tributo primitif.	» p. 8	r. pl.	» p. 16	r. pl.	6 p.	» r. pl.
Pour dépenses de troupes. . . .	»	1 ½	»	3		
Pour la dîme. . .	»	½	»	1		
Totaux. . .	1 p. 2	r. pl.	2 p.	4 r. pl.	6 p.	» r. pl.
Auquel on a ajouté depuis						
Pour la *caja de comunidad*. . .	»	1	»	1	»	6
Pour le *sanctorum*.	»	3	»	3		
Totaux. . .	1 p. 6	r. pl.	3 p.	» r. pl.	6 pl.	6 r. pl.

We have already explained, in one of the previous chapters, what are the *cajas de comunidad*; as for the sanctorum, this is the portion of the tax specifically allocated to the worship.

Nothing is more difficult than to perceive the tribute of Chinese, because they use every means imaginable to avoid it. However, as we know they are at number of 7,000, and that the sum therefore leaves not to be of any importance, the Government had decided to lighten the perception to one of them, for the sum of 50,000 piastres. But since for some time we have again changed their attitude towards them; they have been divided into four classes to which new taxes, with the aim of compelling them to engage to agriculture, the only conditions under which they have been allowed to reside in the country, to which they were thus very useful, or to leave it; but we did not succeed in neither of these objects. Chinese people who have credit protectors borrow money with big interest to pay taxes, and use their influence to conceal the severe orders against them.

Although the tributo is, all things considered, a very moderate tax, the name he bears and the appearance of servitude that attached to it render it extremely

odious to the indios; and as, moreover, it becomes the pretext of a crowd of vexations that they experience from cabezas and alcaldes, it would be very much to be desired to be replaced by another nature contribution; we should not impose a tax on a particular class of inhabitants, while the other classes are exempt. But until now, although we have not yet found the means to adequately replace the tribute, of which it seems however that we should be able to do without even the prodigious increase of some other branches of income, such as, for example, tobacco; it is all more urgent to take a stand in this regard, that many indios, to escape, take refuge in the mountains and will stay with the savages.

Indirect contributions are used to pay all expenses of the colony, and they are still the ones who have provided the means to pay part of the bills of exchange drawn by the Ministry of Metropolitan France, particularly under the ruinous administration of Mendizabal; but we have so much abuse of the facility offered by this operation, that today the boxes are empty, and, as we have already said, there is drafts for more than a million piastres that remain in suffering and whose colonial government pays the interest at 6 per cent. It's a shame that this state of affairs have the most disadvantageous suites and that we do not finish to get their hands on the most sacred deposits, such as the *comunidad* and *monte pio* funds or pension fund widows of the military. Just as the crisis brought by the establishment of the American republics carried the first blow to Manila's finances, removing the works, the funds of which loans to the big adventure, one can fear with reason that this other crisis, which has lasted so long in the European peninsula, does not bring about the total loss, not only finances of the colony, but still of the colony she herself, that pearl of the Far East.

CHAPTER XX.
PHYSICAL CHARACTER AND INDIAN MOTORS.

Distinctive characters of Pure Indians, Mixed- and Negritos. - Montescos.- Moral character of the Indians of Manila. - Their wives. - Their talent of imitation. - Weddings. - Names. - Holidays. - Births. - Medicine. - Food. - Feasts. - Drinks. - Cleanliness. - Clothing. - Hairstyle. - Weapons. - Women's costume. - Children. - Houses. - Portable cases. - Burials. – the Angelorio. - Pleasures of the Indians. - Fighting roosters. - Castes.- Salamancas. - Theaters. - Peach. - Baths. - Walks. - Kites. - Cipa. - Chinese games. - Superstitions.

This is the resemblance that we thought we noticed between inhabitants found in the Philippines during the discovery of these islands, and those of Spanish America, which made give the first the name of Indians, that already we had applied to others. But these Indians, though the most many, are certainly not the true aboriginal race from this archipelago; it is rather the Negritos who were driven back by the Indians into the mountains, where they live today in a state quite wild. As for the way the Indians came to these islands, it's likely

that their light canoes, pushed by the wind, will have been brought from the islands of the Pacific Sea, without They intended to go there. Which gives a great likelihood to this assumption is that we still see today boats come frequently from this sea, forced by the monsoon to release in the Philippines.

Moreover, the Indians of this archipelago have relations striking with the Malays: it's the same color, the same conformation, the same character, the same habits; we note however a slight difference in the physiognomy of these two peoples: that of the tagalog race is much more pleasant and virile than that of the Malays, whose the traits are so close to those of women, that it is often difficult for them to distinguish sex; especially more than both wear long hair and that men cover their heads with a handkerchief. The Bisayas, nearest neighbors to the Malays, differ less than indios of Luzon; in the north of Luzon Island and in the interior of the mountains, the Indians, mingling with the Chinese, the Japanese and the Negritos, formed a many different breeds, which we will have occasion to speak further.

The Montescos are nothing but submissive non-indios who continue to roam the mountains, or who they took refuge there to avoid paying tribute. In the province from Pangasinan, where they lead a nomadic life, one call them Igorrotes.

The Tinguianes, descendants of the Chinese, who seized of Manila under the pirate Limahon, having been pushed back into the mountains of San Mateo and hunted down by Juan de Salcedo, took refuge in those of Pangasinan; there they united with women of the Móntescos, and this resulted in a yellow race olive-tree, with Chinese eyes. In the island of Mindanao, we found another race, that of the Mandayas, which differs from the previous one and that is believed to come down from Japanese wrecked on the island.

The Negritos móntescos (little negroes of the mountains) differ of all other races by a large number of characters: only among all, they have curly hair Negroes of Africa, although they do not have the physiognomy flat and ugly; theirs would be closer to that of Malabares: the color of their complexion is darker than that of the indio, although it is not quite black: they have the smaller and slimmer, the flat nose, the eyes bright and open.

Although it is very difficult to classify so many different races, which we will discuss in more detail in another chapter, including races that live in the wild, on which we have collected valuable documents, we believe we can divide the natives into three distinct classes, namely: pure indios or tagalogs, mixed indios and negritos. Here, according to our observations the distinctive characteristics of these three classes.

	INDIENS PERS.
TAILLE	Élégante, moyenne, quelquefois élevée.
PEAU	Cuivrée, couleur de coing cuit, lisse.
CORPS	Généralement grêle, bien tourné, élancé.
CHEVEUX	Noirs, lisses, fournis et durs.
TÊTE	Moyenne ou petite, ronde, mais aplatie en arrière.
FRONT	Quelquefois découvert, mais généralement étroit.
YEUX	Noirs, brillants, en amande.
SOURCILS	Fournis, arqués.
CILS	Longs.
NEZ	Moyen, généralement épaté, quelquefois moins.
BOUCHE	Généralement grande, quelquefois moyenne.
LÈVRES	Moyennes.
DENTS	Blanches, limées, très-fortes.
MACHOIRE SUPÉRIEURE	Naturelle.
MACHOIRE INFÉRIEURE	Régulière et forte.
POITRINE	Large; les seins durs et droits chez les femmes.
HABITUDE DU CORPS	Gracieuse et élégante.
FESSES	Développées et dures.
CUISSES	Grêles.
JAMBES	Grêles.
PIEDS	Petits, adroits et alertes.
CHAIR	Dure.
POIL	Légèrement velu.
BARBE	Nulle.
PARTIES GÉNITALES	Peu développées. Circoncis.

INDIENS MÉLANGÉS.	NEGRITOS.
Idem.	Assez élégante, petite et grêle.
Plus claire, quelquefois jaunâtre.	Couleur de café trop grillé.
Plus lourd.	Grêle et agile.
Moins fournis.	Très-noirs, frisés, moins noirs que ceux des nègres d'Afrique.
Généralement grosse.	Petite et plus ronde.
Plus découvert.	Étroit.
Moins réguliers.	Plus grands, plus perçants et brillants.
Moins arqués.	
	Très-longs.
Plus gros.	Moyen ou petit, épaté.
Plus grande.	Moyenne.
Plus grosses.	Moyennes et plus retournées.
Fortes et grosses.	Larges et très-fortes.
Développée; larges pommettes.	Naturelle.
Forte, plus ouverte.	Bien faite.
Seins droits et retombants, mais fermes.	*Idem.*
Gracieuse.	Dégagée.
De même.	De même.
De même.	De même.
De même.	De même.
Petits.	Petits, adroits et alertes.
De même.	De même.
Un peu plus.	Peu.
Peu.	De même.
De même.	Circoncis.

All indio children are born with a more stain or less wide at the bottom of the kidneys; as they grow up, the stain stretches and fades, eventually melting with the general color of the skin, which then remains darker.

One of the most singular characters that these people present, it is to have the toes of the feet very apart and arranged in order to allow them to grab and pick up easily to very small objects, such as, for example, a *cuarto*, coin that equals o cents; they also use these fingers to climb and grab a rope. When an Indian drops something, he picks up with the foot, without bending down, and he goes down the shrouds of a ship, head down, like a cat. His fat toe is sometimes far removed from others, which widens considerably its point of support, at the same time as this brings him closer, for the address, *quadrumanes*. If one attached to this conformation a great flexibility in all the joints of these fingers, it will be understood that an Indian could, if it is allowed to speak thus, give a foot grip, as Europeans give a handful of hand.

The indios have an extraordinary sense of smoothness; he there are servants who recognize the shirts of their master, returning from the laundry, in the middle of those of ten or twelve other people, only to smell. We provide also that, if a man stands next to a woman he is in love, she guesses her feelings to the smell of her perspiration, and vice versa. They ask, as a pledge of tenderness, a shirt that was worn by the person loved, and when it has lost its smell, they replace it with another ; it makes for them the effect of a hair curl in Europe.

There is very little difference between the Móntescos indios, that is to say, who live in the mountains and who are also called Igorrotes, and those who live in pueblos and are subject to the Spaniards; also, when the first come out of their retreats to trade in the plain, this only in their costume are they recognized: indeed, the most of these móntescos are the *remontados* who refused to pay the tribute. The only difference that presents the features of their faces is in a bigger development cheekbones and lower jaw, result the efforts that are forced to make the peoples who lead a nomadic life, to chew fruits often green and hard ones they feed on and the sugarcane which they extract the juice with the teeth. The civilized indios, on the contrary, eat only rice and foods that are easy to grind.

The Negros of the mountains that are observed in the age of maturity are developed and are more corpulent than those we took in their childhood to raise them in the pueblos, where they are employed at the lowest services, or, just like the Igorrotes of both sexes, they enter in private houses as servants.

The simplest observation suffices to show that the pure indios outweigh all other races by their grace, their physiognomy, and, in general, by all their physical qualities. The main reason that led me to watch them as an essentially indio race is that crossing each other they lose the approval of their physiognomy, and there is no reason to think that they come from a mixture of both white and black races: this what is remarkable is that the crossing of whites with the indios often produces more perfect individuals than those born of the union of two whites. We we will limit one example to a thousand. A

Spaniard had married a lady from Manila, white and beautiful; he had four sons who looked like him, but who all four were very brown. After the death of his wife, he had two other children of an Indian girl, her maid, one and the other very beautiful and very white.

It is so true that pure indios are not the result of any mixture with the whites, that, when this mix really takes place, as in the provinces of Pampanga, Bulacan, Laguna and some others, where the whites are small, its products are recognizable at first sight; as for us, we are convinced that the Negritos first, and then the pure indios, otherwise known as Tagales or Tagalogs, are the genuine aborigines of the Philippines, and that the mestizo indios are mixtures of different breeds modified the by each other and coming closest to the Malaysian race which is undoubtedly their stock.

After making known the physical character of the indios from the Philippines we will now look after their customs and customs; but before we should point out to the reader that there will be repetition some details he has already read, especially in the third chapter of this book, and it is necessary to explain the reason. In the chapter we just quoted, we had in view to publicize the situation of the country and the customs of the inhabitants at the time when Spaniards conquered it. In this one, we propose to describe the current state of the country and the mores as they stand today: or, whatever be the modifications that new religion and civilization European have brought in the customs of these peoples, they had to keep many of those they had previously been adopted, either because in good cases, Christianity did not oppose it, either because civilization takes among the various peoples of the earth, especially when they are located at a great distance from each other, a particular and national character, which never disappears completely; we will therefore find, in customs modern Indian, many things that already existed even before the discovery of the Philippines by the Europeans.

But even in this respect there are nuances that must not be not neglect. So, for example, the Manila Indian took many more European mores than those who remained in the provinces, and as, on the other hand, they are, for the most part, people without consistency and without confession flock to the capital, it follows that the Indians that one encounter in Manila are, in general, the most bad and the most vicious there is. However, it is not necessary to add an implicit faith to all that is reproached to them; he is certain that Spanish writers were too harsh on their respect. If they are lazy, players, *rateros*, that is to say, when the opportunity arises, they are not scrupulous to steal objects of little value, however they are clever, they imitate everything they see and do not miss of intelligence. If they are vindictive, jealous, libertines, we manage nevertheless to make them useful when we know how to chastise them by the way, sometimes mixing blows with reprimands, diminishing their ration of rice and fish, cutting off the three quarters of their wages; it is at least as well as acting towards they are sorry, but they are also hated.

The Cagayans especially arrive in crowds in Manila to place, having only a shirt and pants. It is still as lightly dressed as they undertake the journey of Europe. During the crossing, they sometimes stay for eight consecutive days, on deck, exposed to driving rain, without blinking and without complaining; a stroke of rum restores them, and there are even some who refuse it and prefer their betel.

Among those same Indians, there are some who are gifted valuable qualities: liberal and generous towards their equal, in need, they share with them their food and their clothes. There were some who served for a long time following years in the same house without touching wages and often even treated with injustice. The indio attaches to the master who knows how to correct it and who makes one feel his superiority without looking at him for that with a proud disdain. Crimes against people are very rare in Manila and even rarer in the provinces; we do not hear much about assassinations.

Indian women, in fact, share many of the defects of their husbands; but they are more laborious and more sensitive than they are: they are often the ones who earn what to feed the family; many of them know how to read and write, though less generally than men.

In the countryside, especially among the classes a little more elevated where the excess of civilization and the bad examples have not yet penetrated, the indio is good, grateful, generous; he receives with pleasure and makes the greatest sacrifices to properly accommodate the *kastila* that makes him the honor of visiting it.

We have already noticed that the indio is full of skill and great imitator; he does all the trades in turn and without learning: coach at one, he will be a lackey at another and cook at a third; but, of a character mobile and that is easily carried away by the impressions outside, he will be excellent domestic at a master and hateful in another. Shy and fearful, the reproaches touch him little; corporal punishment is more effective. If he recognizes weakness in his master, he abuses it, while under a severe master he lets himself put the irons without murmuring and even walk a foot close to the *horca*, to the gallows.

In Manila, the indios are liable to get drunk; in the provinces where they are more sober, they obey their leader and especially to their pastor. We have already spoken, on various occasions, of the wonderful power that religious exercise on the people: they were able to inspire the love of the government and of the king, in whose name everything is done; when they are under arms, the Indians only know their service, and they fight well against enemies equal to them in number.

The most recommendable indios are those of the provinces Pampanga, Cagayan, Pangasinan, Ilocos and Cebu: these are almost all generous, good hardworking, industrious and capable; their faults are an excessive concealment, and an unbridled passion for the game and especially for cockfights. They are all naturally artists: musicians, sculptors and designers.

All in all, we are convinced that the indios would be likely to become much better than they are; but unfortunately we judge of all by those we see in Manila, which leads to big mistakes in their respect. To make them good in the hands of those who made them what they are, they would have to live under a more severe and less paternal government, which punished them when they deserved it and gave them justice when we got had done wrong to them. More than one offense is committed because they know in advance that it will go unpunished and will be easy for them to avoid prosecution of justice. This system of indulgence, pushed to excess, may lead to the loss of the colony.

Like all the inhabitants of the intertropical countries, indios get married young. Nature, earlier at home, and often early unions, make them desire to consecrate these unions by the sacrament they receive in accordance with the Catholic rite and without it being preceded of an unknown civil marriage in the Philippines. Married persons often have great difficulty in obtaining the necessary papers, especially when they are poor and they live in remote provinces; but the production is all the more necessary that the indios do not make any scruple to get married twice, and this would often happen if the law was not strictly observed; still does not prevent it not always, given the lack of order with which the registers parishes are required, and by the negligence of the indios themselves. One of our servants, after having several children of a young and beautiful Indian, remained more two years without being able to marry him and legitimize their union, because the priest of his pueblo, indio like him, had could send him his baptismal certificate or deliver him a certificate attesting that he was not already married in his country.

Some of the ancient customs concerning marriages have been preserved to the present day: so the so-called must, for a longer or shorter time, be used in quality of servant in the house of his future father-in-law and make him presents; but, on the other hand, he often gets the favors of his future before marriage. We sought to abolish this use so contrary to morality and which would have much more serious results if, after the break the planned marriage, the girl was not easy to find a new husband; this break often takes place by the fault of the parents, who speculate on this custom, as they used to do it, and send back the baguntao (fiancé) to enjoy the work and presents of a new suitor.

If, however, the two young people really love each other and after the fiance has completed his time of service, the father refuses to give him his daughter, she leaves her father's house and will put itself under the protection of the fiscal of his commune, of a member of the court or municipality (ayuntamiento), and

soon after the wedding is celebrated. On return of the ceremony, the old men give their blessing kneeling before holy images; after which come the feasts, dances, bursts, firecrackers and music.

Before the conquest of the Philippines, the titles of the chiefs were about the same as the Malays, and we still know, in Manila, descendants of Rajah Soliman, a name that recalls the relations they had with the Mohammedans. A few other Indian families have kept their elders names, such as Lacandola, Gatchalean, etc.; but the most took the names of the Spaniards who scored at the time of the conquest: thus one finds, among the indios pure, Legaspi, Ocampo, Salcedo. The half-breeds descendants of Spanish, Chinese and indios generally names of saints, that they precede the particle of and the baptismal name of the don. Manila is filled Don Juan de San Agustin, Don Francisco de San Miguel, Don Sebastian del Rio. They treat each other with the greater respect and are of a truly amazing politeness. We often heard our sota, or stable valet, call the coachman Don Domingo.

As for the titles they take, they are those of the jobs they occupy or have occupied, either as members of the municipal council (tribunal del pueblo) or as gobernadorcillo; the latter is also said capitan. All these qualifications give themselves also to women: so we hear every day, for example, the wife of the keeper Domingo to say to oneself Maria, or that of capitan Juan to be treated of capitana Pilar; there are also new capitanes and pasados capitanes. After all these titles comes that of cabeza barangay which we explained more high the meaning; the one who wears it is only poorly flattered, because being responsible for the tax he owes perceive, it often becomes very expensive. The advantage of these titles is to be a conveyance to others; he rocks, besides, to him who is clothed with it, the denomination of *maguinoo*, which is the equivalent of the Spanish caballero or the English skateboard. So, in the stanzas or the songs that they improvise in their banquets, as well as in speeches that they address to new elected officials the administrative functions, we often hear the expressions maguinoong capitan Juan, if it's the husband, or, if it's about the woman, those of maguinoong-capitan-babayi, as who would say the illustrious woman captain.

In her household, the indio woman is a real slave; it is on her that everything rolls: all her intelligence is implemented to create resources for him because the husband spend his life in rest, though not possessing almost never good. If they do a small business, it's the woman who directs it; if there is a step to be taken with a authority or a judge, it is she who takes care of it, and she almost always succeeds much better than her husband would have made. There are nevertheless some provinces where women are shown more timid and limit themselves to interior work; they cultivate their fields, harvest the rice, sort it, take care of cattle, open edible shops (carenderias), chocolate, jams (matamis poto) and buyo (masticatory).

Many of them become midwives and acquire the reputation of *mabuting gilot* (good midwife), especially when they have aged in practice: they are never embarrassed; they decide with certainty in the cases more difficult and the most difficult questions. When kid the pregnancy is only a few weeks old, they do not hesitate point to announce the sex of the child, and we do not miss not to consult them on this important issue. In meanwhile they are extremely ignorant and have recourse to to the most reckless practices: these are first and foremost the of hot bricks on their stomachs by pressing them all their strength; then the pressure up and down by a Stylish man at this operation and what is called a *tenedor*. The woman is lying on a mat spread on the seji or bamboo floor of his little room; the man place at his head and press with all his might on the bottom of the uterus to hasten the child's exit: it is undoubtedly needless to point out how serious are the disadvantages similar practices. Midwives do not separate mother's child after full deliverance, and to prevent air from entering the woman's body, they place their foot on the void caused by the child's exit. If the woman has a fainting or haemorrhage uterine, they pull it with force by the hair. We have seen a singular example of the effectiveness of this practice. One day we were sent for a woman in sick of child who had been taking simulant convulsions epilepsy; while waiting for our arrival, we tied him hair at the foot of a table, and we saw her come back to her without needing any other help. When childbirth is finished, we give the patient a glass of water fresh, and he is allowed to eat *basa basa*, that is to say sweet rice swimming in the water where it was cooked. During the work we seek to inspire courage and trust the woman, surrounding her with that religion has more sacred, crucifixes, images of the Virgin and saints, with lit candles. After childbirth, the *biguis* or tampon is applied below the lower abdomen and maintained by compression strong enough to prevent hemorrhage. Is not this the same idea as that of compression advised by Dr. Baudelocque nephew, and other birth attendants, in case of haemorrhage?

The Montescas and Negritas give birth almost always without help and are often alone when the pains take them; then they stand up, leaning the lower abdomen on a bamboo and pressing it strongly, for to imitate the movements of the tenedor. The child is received in hot ashes where the mother lies down next to him: she cut the cord with a sharp bamboo fragment, a oyster shell or stone, and the tearing of the vessels blood, mixing their different tunics, stop more surely the hemorrhage than all possible ligatures. That done, the child will dive into the water with the child and then goes back to bed covering himself with leaves.

How many times does observing all these practices, if barbaric in appearance, had she not filled me at once of contempt and fear, while satisfactory results come on many occasions to prove to me that many of the means employed by these nature doctors were crowned with complete success.

The mediquillos or small indio doctors are very numerous in Manila, and each pueblo has its vacuador (vaccinator), paid by the municipality. Although doctors in the Philippines have borrowed a lot from European practice, they have none the less methods that belong to them own or borrowed from doctors Chinese, who are found in large numbers in the capital city. Old men, especially in the countryside, imitate the Móntescos and go to find themselves the roots of certain plants that they prepare and administer under all forms: they dry them and grate them with a ray tail; they are at the same time herbalists, pharmacists and doctors. Among their drugs, there are astringents, diuretics, purgatives and especially sudorifics very powerful; they use coconut oil from a many ways; they have balms, resins, essences; they rub, with betel juice, the belly of children with dyssentery; they know how to stop convulsions and even prevent them. By means of quicklime, they heal in a very short time the paronychia and the abscesses, and have them aborted by the very hot application of herbs aromatics cooked in coconut oil.

Even though it does not fit into our plan to take care of detail of the Indian medicine of the Philippines and that of Chinese people who practice in Manila, we can not to keep from saying a few more words; it would take an entire volume to describe the new methods that we have seen practicing and observations full of finesse which have been communicated to us*.

** We intend to publish later some remarks on this subject.*

It's sad to be forced to say it, but what is certain is that science will do very little progress as long as we neglect the experience, to remain attached, as we are in France and even throughout Europe, to the routine of the school. It seems like we should vary our medication more often than we do it, if not from individuals, at least under the circumstances. It is said that Mr. Raspail proposes to demonstrate that medicine has made no progress since Hippocrates. In the Philippines, where doctors practice their art without any control, they vary with each instant their method, by new applications and tests, when they recognize that the experience does not does not provide sufficient means.

The indios argue that air plays a big role in all diseases, and the Chinese add that it is the defect balance between the cold and the hot and the perpetual struggle between these two principles which are the cause of all the disruptions that plague our economy: it would be difficult to assert that they are completely wrong or right. Perhaps one day we will examine, in a special book, how close they are to the truth, to amid the crowd of absurdities they obscure.

It is to extract the air that the Indians use a large number of topics and repercussions. The *tandoc*, instrument of their invention and which serves for this purpose, is an end of buffalo horn pierced at the end and which, applied by suction, has the effect of a suction cup; we close it by a bamboo sheet or

film placed at the moment suitable for maintaining the vacuum. Thus applied, by example, in the back and along the back of the neck, we walk it up and down (astiran tandoc), which produces a much stronger effect than our ordinary suckers. We would like to describe here in detail the bantil and the sobar, that the tandoqueros of profession, male or female, apply.

It is to restore the good agreement between hot and cold that they administer certain remedies having any of these two qualities. When they talk about a fruit or a plant, they say one is hot and the other is cold. They practice also *episil* or massage, which relaxes almost immediately tired members and has a sleep peaceful: it is a kind of magnetism of which we have ourselves felt the most beneficial effects, during the dysentery that we were so badly attacked and who continued without interruption for eight months.

There can be no doubt that the remedies they use be heroic because they get wonderful cures; we must never deny by system the things that we did not see. We have witnessed frequent cures operated by the sinkat, by ginseng, panacea of the Chinese, by Yaka, by some particular species, of tea. We also, we have successfully made use of a few of these remedies, from the Akaa, for example, who enjoys in Manila the highest confidence in bronchial affections and lungs. The worthy Archbishop Don José Segui urged him to prescribe him in the hospital of which we were loaded, and we had every reason to congratulate ourselves to have followed his advice.

The Chinese still have agglutinative plasters, maturative, suppurative, desiccative, very energetic.

We would be surprised, it seems to us, to see the progress that medicine could have done in China where she is not based only on experience, the best basis, in our opinion, especially when she is enlightened, as she is in Europe, by the torches of anatomy and physiology; we would have wrong, we say, to be surprised, since at the moment when the Europeans penetrated for the first time into this empire, they found an industry so advanced. Since there is knew the printing press, the gunpowder and the compass, why should not there have been remedies for convulsions and migraine? We just mentioned migraine, because after seeing the Indians cure this condition with incredible promptness, we wanted to try of their method which is wonderful for us, and having experienced it out of curiosity after our return France, we have been comfortable, in many circumstances, to see the effectiveness.

The indios feed mainly on flat rice in the water called *canin* in the language tagale and morisqueta in Spanish; it is the bread of the natives of this archipelago. Cooked in just enough water for bathing, remove the under fire when it was dry after half an hour boiling. Two *chupas*, each forming the contents of a drinking glass, rice that is cooked enough for the day of a man. Their favorite dish is gulay; it's a stew made of meat or fish with some

tamarind, and they add the leaves of certain plants that vary to their taste and that they grow in the gardens that surround their homes. The *sinigang* is another stew resembling enough to *gulay*, and they drink the broth, while eating the meat. We consume a lot of dry fish in all provinces, and fresh fish is abundant, that the Indians often go fishing for it only when we put the rice on the fire, which is all the more easier than every village and down to the smallest isolated houses are always located on the edge, either of the sea, a lake or a river. Their seasonings are salt, pepper and aromatic *paxio*. The *houlan* is again one of their favorite dishes.

Buffalo, beef or venison meat, salted and dried sun, forms what is called *tapa*; it's a delicious dish, when the animal whose flesh served to compose it was young and tender, and that he is recently prepared; other the smell is often very strong. Indians do not use it not only as a food of which they are very fond, it is still part of the diet forced into certain diseases digestive tract, when the exhaustion of the forces makes lose the appetite. The suckling pig roasted on a bamboo brooch hanging outdoors on two easels and above hot coals is a dish reserved for special occasions and which is served with a brown sauce of very good taste. Rest, these indios are so sober that they gladly content themselves with their rice alone seasoned with a little red pepper [chile] or small pepper the size of a barley grain, which causes a burning sensation on a delicate mouth; or much more honey or sugar.

The indios have three meals, lunch, dinner and supper; they take these meals in the kitchen, where there is usually a small bamboo platform around which they are placed in a circle and *cuclillas*, that is to say, sitting on their heels. In the middle is the big dish of *morisqueta* where everyone usually takes rice with the hand and sometimes puts it on a sheet or plate that everyone has before them. The main course is surrounded by different sauces with vinegar of snorkel, candied fruits with vinegar of Castile and Chinese soybean, of which they are extremely lovers. Fruits of all kinds find place also in their meals when they can get them.

It is curious to see how they take the morisqueta with the five fingers, dip it in the sauces or hors d'oeuvres, bring it to the mouth and make it easier introduction by pushing the portion they took with the thumb folded in the hollow of the hand. They have, in general, enjoy your meal.

The foreigner who arrives in the Philippines experiences, in beginnings, a natural enough repugnance for this use, so different from that of Europe; but it ends little by becoming accustomed to it and sometimes even he accepts the bocadito, when it is offered to him by the white hand of a young Manilaise who feels a particular pleasure to eat with fingers, as she did at her *mama* (nanny).
When the meal comes to an end, we bring different sweets called matamis, such as coconut calamaï (calamai latil), the Laguna's Buri sugar, the brownish

panocha or Chireta jam, and honey in mountainous areas; after which a *tabo* or coconut cup full of water water these various dishes, and the whole ends with the cigarette and the inevitable *icmu* or buyo, mastication of betel of *areca* and slaked lime.

After dinner, which is the most solid meal, we commonly do nap.

We said above that the indios are very sober, nothing is more accurate as to their ordinary and when they are only at home. This is so true, that an Indian, in the provinces the most expensive, does not need more than one real from half a day to live, and like days are paid to them for a real, plus food, we sees that it would be very easy for them to raise money if they were less lazy and less improvident; but this improvidence goes so far, that there is not a worker who has enough money to buy the necessary material for work it is ordered: to the carpenter it is necessary to advance for wood, to the launderer for the soap, and so to after.

In the meantime, this sobriety abandons them, and they become greedy and beautiful when they invite diners at their table, and especially when they receive a *castila*, that is to say a white, because for them all white is a Spanish. They especially treat their friends when it happens at home a marriage or a baptism, and even when there is a death in the family. If one of them is named gobernadorcillo or captain of the pueblo, nothing costs them to celebrate this happy event. The feast is often served at the shade of bushy trees, close to the kitchen, arranged also in the open air; the abundance of food and the air of feast spread everywhere remind the dinner of the wedding of Gamache. A loud joy reigns among the guests, from many toasts are brought to *maguinoones capitán lalaqui y babayi*; verses are recited in their honor; applause repeated sounds accompanied by music of good taste and intermingled with salvos fired by versos, small vertical guns that we borrowed, for this occasion, at the parish. To start the day, the mass was heard by the whole municipal body of court, suit of rigor, that they carry with admirable gravity; the meal finished and the heads warmed by the wine coconut, we hear more songs than happy songs; the comintangs and national tagalog and pampangas tunes accompany the dancers from the village that we have paid to liven up the party.

When the meal takes place during a religious ceremony, like, for example, when a young indio comes to be ordained priest, everything remains serious and serious during the meal, and it is only in the evening that the music and the dance regain their empire: then the Tagale gives way at compari castila who does not disdain to serve as dancer to the graceful and naive niña of Manila. More than once we took part in these picturesque festivals, whose memory will never fade from our memory.

Water is the ordinary drink of the indios, who do not drink no other thing to their meals, and, according to Spanish custom, only after finishing eating. How many times do have we not seen with astonishment avidly swallowing, for half an hour, force rice handles slightly moistened with a little tamarind *singano* broth, or flavored *depaxio* meat, which causes an abundant flow of saliva, and all without drinking! In the course of the day, they sometimes drink a little coconut wine (alac nioc), which is debited in privileged estanquillos, whose government grants exploitation as a favor to widows of former servants, at a rent from 5 to 6 piastres. The large government deposits are in the province of Laguna, fertile in coconut palms; the tuba, the cagellada (orangeade), the tamarindada, made with the sap of coconut tree, sweet water, coconut water and some other drinks refreshing that hawk the Chinese of Manila, are also caught between their meals.

The indios, both men and women, put the most great care in everything related to the cleanliness of the body, and those perhaps even more than these; They're swimming and wash every day at the river and at least twice weekly at home; it's a pleasure for them only a need. The bath we take at home consists of pour a jug of water over the head, using a half-cup of coconut, containing the value of a bottle, that we fill and that we empty ourselves several times until there is nothing left in the jug, which is strong great; that done, they wash their heads with gogo water, that is, water in which a fragment has been introduced bark of a large tree of the mimosa family that is call gogo. This bark contains a strong alkaline principle active that lather the water as would soap and him communicates a dark nankin color. It cleans up perfectly the head; but when it is used, care must be taken to close your eyes because it would irritate them and cause them to unpleasant cooking.

Men and women let the right thumb nail grow; the first to be able to pin viguela to twelve strings or bandolon, a kind of guitar that has thirty; seconds to better sew and crease.

The men's suit is pretty much the same in everything the archipelago, except for some slight modifications in some provinces; we will only describe that of the galleys: pants called dejareta, because of the way it is made, made of silk or cotton fabric most often striped, kept at the height of the waist, both by a slide passed in a sheath that surrounds it from the top only by a belt or a simple handkerchief tied around the body, and whose folds form the pockets; a plain or embroidered shirt, made of cotton, in sinamay or piña, very well starched, falling four fingers above the knee and always out of the pants; a European-style hat, often a bamboo or rattan; sometimes a *salacot* or hat in the fashion of the country, or a handkerchief tied around the temples and carelessly folded in different ways; a coral rosary and gold with a gold medal on the neck; finally a suspended scapular on the chest, this is the most general costume among the Indians. It seems like when these people adopted for the first time, at least in part, the European costume, they started by replacing the bark which they

covered their natural parts by the trousers, and it was only later that they took the shirt, which they did not think to shut up in the pants, judging that it was at least as rational to leave it out Since then everything remained in this state.

The tagalogs cut their hair short and shave the little ones hair from behind the head so as not to let subsist that an exact semicircle, whose convex part is from the bottom. Men of a higher class leave grow, at the top and back of the head, a small tail of 20 to 30 centimeters long, that they fall and go under their hat. Some claim to follow in that the Chinese fashion, the others that of Europe. The Bisayas let all their hair grow like the Malays, and the women surround themselves with a handkerchief. The Zambales shave half like the Japanese; all Montescos cover their heads with a handkerchief they are placing in much the same way as the Malays.

In the northern provinces of Luzon, indio clothes are brown or blackish blue; but in other provinces, colors and stripes are extremely varied and the stuff of an admirable finesse. The bottoms are often white with rays of all colors, and the stuff is sinamay or piña of silk and cotton. The neck, the chest and cuffs of the shirt are embroidered with taste and delicacy. The pants are white, or blue, or black; in the latter two cases, it is silk. We speak later these products from the indigenous industry which admire the world.

Indio clothing has a noticeable difference according to the more or less opulence of people: those who are rich wear ornate fabrics, embroidered with the most great elegance; they join a pin in brilliants of great value, or other precious stones, as well as pearls and gold. It is not uncommon to see them in diamonds the price of several million francs. Their rosary is often in fine pearls. Their handkerchief of piña cost 80 f. and their *nito* hat, which is so thin that we can put it in the pocket, required several years of work. A *salacot*, embroidered and covered with silver, preserves them from the sun and rain, and has, moreover, the advantage of being able to take place pillow to sleep. The shape of the *salacot* is that of a small open umbrella 48 inches in diameter on 6 of depth and whose circumference forms a perfect circle; the center presents, inside, a circular bead rattan fabric, to receive the top of the head. The frame and the fabric of this salacot are usually bamboo or rattan black painted; sometimes in very strong skin of the uguana (*niton* or *nito*), a species of fern of great finesse, whose bark is also used to make the hats that are made in such great perfection in the provinces of Camarines, from Albay and Bulacan, where they sell for a lot of money. Indios look at these hats as one of the most precious that he possesses; they give them, take them back, play, and use it, in some way, as of a common currency. The story of an indio hat, through so many hands and undergoing so many vicissitudes, would be very curious to do.

Some old men still keep the long pants of silk called *saya saya*, whose lower parts are embroidered and that previously carried maguinones of the pueblos. Their sinamay shirt, always worn over the pants, is covered with the *chupa*, cloth jacket or spring. A green striped scarf, put in saltire, and a hat of antique form, preserved for a hundred years perhaps in the family, complete their costume. In the provinces Ilocos and Cagayan, where it is colder, the *chupa* and all rest of the clothing is made in order to cover more. The days of great ceremony, the costume is shown in all its brilliance; the gobernadorcillos, both current and pasados, show themselves in old-fashioned black coat French court fashion, the feathered slap under the arm, the cane with golden apple and cords and acorns by hand, as a mark of command, and the sword at the side. The pasados are dressed like the actuals except the sword they do not wear: both are wearing shoes slippers or slippers of the kind of the *chinellas*; the latter shoe is mostly used in the province.

The Móntescos dress about the same as the indios, except that they cover their head with a handkerchief at the Malay way, especially when they are the ones called remontados. These have retained many of habits they had when they lived in the pueblos, and their descendants imitate them; that's what makes some corrigidores had managed to create among them gobernadorcillos, to whom they gave a stick, sign of command in the colony, with an apple in tin, and for patent an old printed bubble. So, by For example, on the island of Negros, M. de Cordova had succeeded in submit a pretty large number of these remounts that had become very docile. This skilful administrator had got from them that they open roads and build crowds or hangars, for the convenience of travelers who crossed the island through the tipasi mountain and were to embark at Dumaguete, to pass the Tañon and surrender in Cebu. These reels carry around the neck of the medals and coins, and most go almost naked.

The *bolo* is a knife about 1 foot long, pointed and strong, that the Indians are wearing in a wooden sheath and that they place behind in the handkerchief that serves them as belt. It is a formidable weapon in their hands, and in same time an instrument they use for a a multitude of different uses; to cooking, hunting and even as a penknife: we are surprised to see them doing books so meticulous, with a knife so heavy. They do not divest themselves never and have it almost always by hand, in order to to be able to use it from one moment to another: there are these *boloes* whose handle is mounted in silver and decorated with stones precious, like the jack that the Malays carry to the side. It is with this knife that the indios prepare the nito, the bamboo and rattan they make hats and petaquillas who, by the fineness of the filaments of which they are composed, are admired by everyone. *Balarao* is a species short and very sharp dagger, treacherous and easy weapon to conceal. It is with the *balarao*, hidden in the sleeve of a prisoner escaped, that the worthy and brave lieutenant-colonel of Cordova was murdered after being assaulted by six others prisoners who had conspired against him with the troops.

The costume of women, as well as that of men, varies little from one province to another, but only according to the more or less opulence of people, because the background is similar in all. Their chin-raised hair forms from behind the elegant hairstyle called *pusod*, which is nothing else than a knot made on the left hand by the right hand. This knot is crossed by a double needle (aguja de pelo, who, in the country, pronounced pilo) whose head is made of silver, gold, pearls or brilliants, and which placed by the side, serves to consolidate it. Before you do your hair, the Tagales express on their hair, that they leave float on their shoulders and that is so long that she drags sometimes to the ground, the juice of a small loam called agridulca and which gives them a very agreeable odor; they also anoint it with oloroso coconut oil, in which we have to infuse sampaguitas and other fragrant flowers, and it's a few hours later, when the hair is well dry, that they raise them to form the pusod.

But the care of their beautiful hair is not the only one the indios are busy; they clean, every day, their heels with pumice and their hands with agridulca. All usually chew the betel [buyo] that communicates to their saliva a bright red color, whose lips dye themselves; they sometimes mix with betel cinnamon or green anise, to make their breath smoother, and the greater favor they can give to their future husband is to pass him the bowl called sapal, that they already have started to chew. The women on the return are dying hair with a preparation whose coconut oil makes the base and that they prefer to the ointment, which, according to them, the drop. When they start losing their hair, they wear false braids (postisos). In place of almond paste, they wash their hands with cooked rice; and there are some who push the coquetry until they paint themselves heels in red with vermilion, because, not wearing of stockings and their slippers (chinellas) having no quarters, we see their heels when they walk. Rest, nothing could be more charming than their way of walking they twist their hips and measure their steps; swinging with grace arms and hands, and doing, according to their expression, sleepy eyes (mapugnai na mata). Their shoe, which hangs and slams, forms a rhythmic sound; finally they neglect nothing to show grace and this they call salero (spicy).

And all they do is to please *castile* for whom they confess their weakness; they are especially proud when they can say they have white skin, that they would do much better to call yellow, believer distinguish themselves from other indio women who have a complexion darker, but which, on the other hand, retain much better than their beauty and their forms.

They wear a kind of striped cotton petticoat [saya] (cambayas) whose colors they choose according to their taste, and which are usually red, yellow, or green.

The length of the piece is 5 vares (5m, 48) including the two chefs, together having 65 centimeters, and whose stripe is different and tighter. These stuffs came, in the origin, from Madras, by pieces of two sayas and were worth up to 50 piastres a piece: it was a big object of luxury that only wealthy people could reach. Soon the French and English traders brought some from Europe, which considerably lowered the price; the French cambayas, stronger and better complexion, were and still are, because they are selling today, in detail, at 5 piastres each.

Under the saya, women have a kind of cotton skirt white shirt, and, above all, the carpet, piece of silk or cotton striped fabric, factory native, and whose rays, which are 1 inch wide, are always dark colors. The carpet has 2 1/2 vares (2m, 17 long, 1 m wide; they are enveloping the body and the belt so as to draw their shapes, and, as they have no way of subjugating it, the end of it garment comes to engage with the pit of the stomach. The silk carpets are made in Balivat, in the province of Bulacan, and those of cotton in Tondo, Ilocos and some other provinces. Carpets are a factory object especially in the country: it is also good in China, but they are not as strong or firm-skinned as those from the Philippines; for, though the silk which the indios use come from China, they add some preparation which makes it unalterable.

The shirt of the indios, clothes which, moreover, do not looks nothing like women's shirts from Europe, is usually bluish white cotton or sinamay, or even in white nipis, plain, embroidered or shaded: silk, that the fibers of the leaves of *Phormium lenax* are mixed with rays of sharp colors. This shirt is, strictly speaking to say, a loose bodice with long sleeves that one roll up; it is embroidered on the edges and falls down squarely at the height of the belt, so as to steal the view of the breast to prying eyes, although the transparency fabric, which never doubles, leaves little to guess: moreover, whenever a woman lifts the arm, the shirt, which is disturbing, discovers a breast which, although bulky, is still firm and straight even in women who are no longer young; it's an advantage that they owe to the absence of the corset. The inhabitants of the country distinguish in women two species of breasts that they call, one *soututaïou*, straight breasts, and the other *soutou* giga, sagging breasts. The Spaniards designate the first under the name of *pechos parados*, and the second under that of *pechos caidos*: both are equally firm and hard, they would look like marble. There is no country in world where this particular character of beauty is carried also far away than in the Philippines.

Sometimes, when they go out, rich women wear around the neck a cotton or gauze handkerchief or embroidered piña, and, in the gala days, they attach it with a diamond or pearl pin that brings out the fineness of the fabric.

Their shoe is very singular: it consists of *chinellas*, a type of slipper with only one sole and a vamp, which contains only the toes, the little finger is not

covered; it serves the maintain and prevent her from leaving the foot. The end in which enter the fingers is velvet colored, embroidered silk, gold and silver intertwined with pearls and precious stones; the sole is lined in red on the inside, so that when women walk by doing snap their *chinellas*, this bright color brings out the smallness and the graceful form of their foot. We do not understand no way they can walk fast with a similar shoe and less still running, dancing, jumping, waltz, down the stairs, and yet they are so accustomed, that, most often, they do not use even the little finger to hold it, and enclose it with the others. According to our observations, Indian women the foot as small or even smaller than that of the Chinese to which we have not subjected the inspired barbaric operation by jealousy, which consists in breaking them down and atrophying them.

The women wear a rosary in coral or fine pearls, with thirteen gold pearls larger than the others and a copper or gold medal representing, of a side, the virgin of Guadalupe de Mexico, and, on the reverse, the inscription *Non fecit taliter omni nationi* (she does not have do as much to any nation). These medals were once brought from Mexico by the religious who, alone, had the the right to sell them to all these people; today, the medal is free for everyone. All indios, men and women, and even many Europeans wear under their shirt a scapular, piece of red cloth 50 lines, in square, printed on one side with the effigy of the Virgin of Carmen, and with a cross of the other; the women wear it around the neck next to the rosary, and the ornaments are more or less rich according to fortune. A book explains the privileges attached to it and the indulgences that the pope has attached to his use.

The belt of Saint-Augustin, the cord of Saint-François, the belt of St. Thomas are the distinguishing marks various fraternities; all those who belong to it, if they do not wear them ostensibly, always have them at home and have them in great veneration.

The children of the indios go almost naked in the interior homes until the age of five or six; those of people rich are elegantly dressed on feast days; their clothes are of the same shape as those of their parents; they are shaves his head leaving only a crown of hair like that of the monks, of whom they are often even wear the habit by devotion. The little girls wear their hair falling naturally; we cover the heads of newborns of kerchiefs or small feathered hats different colors, embellished with gold embroidery, lace and gauze; they are put around the neck of the teeth of caiman or the pépins of the red cava that we look at as protection against different diseases.

The child who has just been born is almost always exposed in the open air and left free lying on a mat, that's at most if the night is covered with a cloth; however, there is on his mat four small pillows including an abrasador, intended to be placed between his legs as soon as he knows serve as all adults do, in the way that we will explain below.

The construction of indio huts, because they do not deserve not the name of houses, is as simple as possible, though, of course, the fortune and position of their inhabitants make some changes. All are in branches and palm leaves (nipa) attached with links in rattan and placed on four or more pillars (*arigues*) according to their greatness, and which form the supports and as the foundations of the houses of nipa and caña. The localities require that they be built so that they can withstand either to humidity or to earthquakes, and should imitate this way of building in all countries located under these parallels. In Java, where we have adopted another fashion and where we live on the ground floor, we are very subject with intermittent fevers. These pillars are made of unalterable wood such as the molave, the banaba and others; most poor are content to have them in *palma brava* (anahao), a kind of palm tree that does not last long, and their small homes, which are only 8 or 10 square feet, can barely to contain them.

At 4 feet of land, one spreads on these pillars a floor of bamboos (*sagi*) cut by small rods of one centimeter thick, supported by crude trunks of palm trees from one *arigue* to another, united and tied on dependent traverses.

In these narrow houses, a common mat is lying on the ground and covered with a mosquito net: there, lie down humble man, woman, children, old men, even friends; they smoke their cigarettes, chew the rest of their buyo, and the sapa goes on without any inconvenience.

Some trees surround the house; it's an areca tree, a banana tree and some coconut trees, while a small garden vegetable garden is planted with legumes (goreluy). There are the household resources, where there are still calebasas; a bamboo enclosure of a particular species, solid and very slender, but thick in their walls (*caña baja*), in a farm the approaches.

Their household utensils consist of a mortar (losong) with two pestles that are always placed in the small entrance yard, and that serve to crush the rice to rid it of its bark; bamboo in place of vases, cups of coconut shell and spoons made with bark; some pots that sometimes replace fragments of green coconut in which they can cook their rice at rigor without water; finally one of those knives called boloes. Here is what the furniture of the house consists of: some benches or *sagis* fixed permanently against the walls of the room, a kind of stepladder of the same material to serve as table, a Chinese *tinjoy* with coconut oil and *chincheou tinsin* for lamp, some torches of resinous jouepi, a holy Virgin, a crucifix, mats, a small basket of buyo with betel leaves, areca nut and lime to prepare the masticatory; finally, to complete the furniture, there is a musical instrument, either guitar or flute.

It goes without saying that rich people have larger, more convenient and better decorated homes: these are painted and decorated with luxury; they are, like the others, covered in palm or nipa, but instead of being everything whole in nipa, they are closed externally by wooden boards. The *arigues* are still even, and there are especially since the house is bigger; they are gathered together by a wall above which find wooden constructions painted in different colors. Windows, which are a kind of sliding shutters, have 4-inch square tiles, trimmed, in place of glass, of white mother-of-pearl shells called *conchas*, which serve to intercept the sun's rays, which are sometimes defended in addition, by green shutters. The partitions of nipa houses are made of palm leaves, *saoual*, with bamboo doors with slides; in the houses more considerable, the partitions are of white wood or baticulin, with doors in narra, red or soft wood, which are the same as the wood of the conchas, is indestructible either by the drought, either through humidity, and which, like that of *arigues*, is unassailable by the white ant (anai).

The main rooms of which these houses are composed are a dining room (*caida*), a living room, bedrooms, a small varanda (batalan, word which, in tagalog language, signify place of waiting) dependent on the kitchen, which is placed outside the house and where are the toilets, as in most Spanish houses; the ground floor, which is not inhabited, serves as a cellar. Most houses, being built near rivers, are subject to frequent flooding; also there is often a *banca* or canoe with which, at the time great waters, we can communicate from one to the other. The whole interior of these houses is made of planks, and their fresh paint attracts the eye of the traveler who arrives at Philippines; they are called *tabla y nipa* houses: some nails and some pieces of iron contribute to increase solidity.

The so-called *cal y canto* houses belong generally to the *mestizos* or even to the sons of the country (*hijos del pais*), that is to say those who are born of Spaniards; they are often covered in tiles: their pillars are sometimes in molave, but more usually in bricks. Apart from these pillars and making a projection, reign a corridor (concha) of 5 to 4 feet wide. We have already explained that *conchas* are properly mother-of-pearl trim panels, which form the corridor of the first floor: this corridor or this gallery is the space between the *conchas* and the partition who closes the house outside. These homes offer to the eyes of the stranger, the most picturesque glance; we would like to be able to describe it in detail, but that would result in too many lengths. We would talk about different furniture that garnishes them and their uses, paintings, ornaments, more or less glass globes of rich men with saints and the virgins Mary; the child Jesus of Cebu, Our Lady of Antipolo noticed almost always. From there we would go to distribution: we would say that these houses have a gateway, grilled crosses for cellars, (saguan) shells containing a car (birloche), a stable, a well and sometimes a freshwater cistern (algibe), a staircase, a antechamber, a cool and airy dining room (*caida*), bedrooms,

spends, maids rooms, cooking, in a nutshell all the amenities of our homes Europe's most distinguished, but all on a small ladder; the *caida* and the sala are always the two most large rooms. We have already noticed that the way whose houses are built, both large and the most modest, has for first goal to put them in state to resist earthquakes, so common under this beautiful sky. We will add here that when a new house built is completed, a priest comes to bless her and a cross is placed at the highest part of the roof.

Some huts of Indians, built by themselves, all bamboo, rattan and nipa, do not come back to them more than 100 francs. These boxes are portable, and we meet often in the streets of Manila or in the streets of pueblos, that their inhabitants carry with them all the furniture and until their children sleep on their mat, when fantasy makes them change their dwelling. Pasig River often presents the singular spectacle of these houses while, after a terrible typhoon, subsequent floods carry with them the debris. In times of drought, another plague, fire, destroys too often the frail dwelling of the poor indio, who is no more sad for that; always pleased with his fate, he begins again his work, humming the national song of *comintang*, and soon rebuilt another shelter; in the meantime one of his neighbors call him to share his *canin* (meal) and his bahaï (house).

We have already spoken above about how marriages are done and celebrated among the indios; what remains to us is to describe the burials: in Manila, if the deceased was a public official, he is dressed in his best clothes and it is exhibited on a parade bed; if it's a simple individual, they put on the habit of the order of St. Francis, without sex distinction, and place it in an open coffin, surrounded by lit candles; parents and friends come to do their last tributes to the deceased, either at home or at the church, where the body stays for twenty-four hours before to be carried to the cemetery. Then, if it's an indio, the parents get together in a feast and come back for nine consecutive evenings to gather in the mortuary house, to sing family songs and pray for the repose of the soul of the deceased: these meetings serve very often to lay the foundations for a new marriage because it is rare for a widow to find a substitute for the husband she lost, even before leaving his first clothes of mourning.

Children who die very young are crowned with white flowers, covered with their best clothes and worn in the cemetery, like adults, in an open coffin; the music precedes them to the church, and the place of the cemetery which is especially devoted to them is called, at least in Paco, the *Angelorio*, the place where one buries the angels. The family, instead of crying, makes great rejoicing, because we look at them as enjoying a privilege that no man can share with them, that of being dead without having sinned. Behind the *Angelorio* is the ossuary where every five years the bones of adults who are removed from niches they occupied in the large cemetery, are placed.

The indio is naturally lazy, carefree and lover of pleasure: the greatest he knows is music; then comes the cigarrillo, which he almost always has in his mouth. It's hard to get an idea of the appalling amount who consumes it in the Philippines, especially among the *mestizos* of the two sexes, who, more than the indios, have the means to cope with the expense that this huge consumption of tobacco required; women may even be more addicted to it than men, because they smoke real big cigars (tabacos), of which we have seen a sample having 60 centimeters long and 5 centimeters thick; they do not can only put half in the mouth, the other half half poses on the chin. After the cigar come the games of all kinds to which the indios spend a great deal during part of the day, losing their heritage, when they have some, which is very rare, or the fruits of their industry when they only have that.

We did not count, among their pleasures, the fighting of cocks, because that's more than a pleasure, it's a passion, which, for the indio, dominates all the others, His cock is for him a friend, a companion, to whom he is more attached than to his wife, because he carries it everywhere with him, in his *banca*, at the feasts he attends and even at the church, where he leaves it on entering, sometimes the confident to be cared by another indio, sometimes tying him to a piece of bamboo buried in the ground. He washes it, cleans it, smoothes its feathers and his beautiful tail, he cuts the lug, cuts the crest, to that he offers less grip to his opponent and the belly with the greatest care when he was injured; or, if the harm is too serious, he puts him on board in the hospital for treat these birds. A good cock is priceless for an amateur; it's like the dog of our hunters or the horse of our racing fans. There are indios who own up to half a dozen of trained cocks.

Each pueblo has its gallera or amphitheater for fighting roosters, whose contractor pays the government a certain right which brings in about 40,000 piastres a year. Imagine an immense square box, built on palm pillars 20 to 25 meters high, including the peaks are joined by pieces of wood and whole bamboos, and whose roof is crisscrossed with bamboo is covered with nipa, like that of the tagalog houses. Windows in snuffboxes reign on this roof and let in the sun the middle of the room, rises, at height of man, a platform surrounded by bamboo galleries, to which a staircase or ladder leads the privileged players. A worried crowd, agitated, clutter the avenues and hangars, occupied by spectators. Some amateurs have reserved places, for which they add a half-real supplement at the price they paid on entering. These places are galleries raised to a height of 5 feet. There we see the indio to caress the cock that he carries on his arm, to put it on the ground, take it back, drop it, look at it, talk to it, tell him blow the smoke from his cigarette on his head, and, holding him to the hand, question him as if to excite him to victory. He looking for a fighter to oppose his athlete, whose chant announces impatience. Already two-edged knives (*navajas*), 8 centimeters long and 5 millimeters wide, quite like, in form, a little sword lighter, are attached above the ergot that has been talking about cut, and the players, mounted on the platform, put the rivals in

the presence. On both sides of gold coins and of money are thrown to the ground as stakes. After sometime the alguazil announces that the bets are closed: at once everyone sits in a circle on the platform; then the floor rises on tiptoe, and silence succeeds to the confused noises that reigned until that moment. The signal is finally given; the fighters are in the arena: they lengthen their necks by bristling their feathers, they look at each other, lower their tail, look at each other again, shake their heads and melt one on the other; they jump on their opponent, and, the legs curved on the chest, hit him by the side which corresponds to the ergot armed with a knife; they fall, come back, hit again; the blood flows, it flows: one of the fighters received a large, lethal wound; he totters, succumbs and dies. The winner then climbs on the vanquished, and in a loud voice proclaims his victory. Yes the enemy has only been mortally wounded, if he gets up and continues to be the winner, the latter, frightened at the sight of the blood that sinks, often flees and gives up the place to the vanquished, who, victorious in his turn, expires in the midst of his triumph. The rooster who runs away is mocked, plucked alive without mercy and suspended outside the *gallera*. The wounded cock who survives becomes the object of the greatest care, he is dressed with an infusion of tobacco leaves in coconut wine, and healed to represent again in the lists and fix all the stakes on his side. If the injury is so severe that it can not fight, it is granted the disabled, and the indio, passionate for the glory he has gained, the guard as a monument of his victory.

The surroundings of galleras and the galleries that surround them present a curious sight worthy of attention of an observer. Outdoor shops, kitchens where we sell coconut wine, rice dulces, guisao, Spanish chocolate, indio carenderia; then from pansit and chinchao prepared by itinerant Chinese caterers; the assistants having lunch, having dinner, making the snack (merienda); all this forms the most picturesque image that it is possible to imagine. The day and a part of the evening are spent with fighting cocks; we forget about it until the nap, and the indio does not think it's time to return at home only when night begins to fall; he returns then at home, but often after having lost all he possesses and have even contracted debts.

On feast days, the curious flock from all sides to these fights: there are not only indios, but also *mestizos*, Chinese, and even Spaniards; all ranks, all states are mingled and confounded; the priest sits next to the soldier. In the pueblos of Vigan and Bacalao, the stakes are often very high, and on a feast day, thousands of dollars are lost there. Tondo, Santa Cruz, San Sebastian and Sampaloc are famous for the beauty of their galleras, where we see fighting Laguna cocks, the hardest in the Philippines, and Labuyos, little wild roosters of the mountains.

The indios are also great lovers of cards; they would happily eat to play *panguingui*, which is also the delight of the old ladies of the country. The *monte* is a game of chance defended by the law; but he is going fast and it's easy to

escape the eyes of the busy alcalde to crack down on the offenders of the orders. The taypo, kind of red or black, is a game that has been brought from the China, and although prohibited as the *monte*, it is played a lot in Manila. As for *monte*, it is played mainly in places where opium is smoked, and all ranks, all sexes are confused: there we see Chinese, lying on a mat, inhale through three aspirations the smoke of an extract grain water of this drug, placed on a circular opening of a line of diameter, practiced at the top of a pipe body in the shape of a pear. This pear is placed perpendicularly and upside down on the pipe of a small bamboo 10 to 12 centimeters long. A lamp always lit is placed on the bed or couch of mats, from which are all the other necessary objects.

All the church festivals and processions, to which the indios never fail and they cannot ever happen, are constantly followed by dances from both *comintang* and others. The masquerades are reduced to the disguise of a few children running the streets at certain times of the year, representing the fighting between Moors and Catholics; giants to monstrous heads accompany them to great applause by the kids from Manila.

The salamancas are turns of address and retraction whose indios are having fun; the salamanquero is often called in the meetings to cheer them up.

Comedy is one of the entertainments they like more: there are two theaters, one in Tondo, the other in San Sebastian. The rooms are made of bamboo and palm trees attached by wooden nails and rattan ropes, the roofs are nipa and the general architecture of the buildings is remarkable by its originality. The pieces we represent are rolling always on loves of kings, queens and princesses; this are Christians who fight the Moors and deliver enslaved prisoners: the denouement of these parts, which are very long, is still waiting several days.

Fishing is a big distraction for the indios, and it is impossible to see without astonishment a woman passing whole days, in his banca, the line in his hand, exposed in the most ardent sun, against whose rays she has no other shelter than its wide salacot. Morning and evening, especially when the river is low, men will sink up to half-body in the mud, to fish for the goat and crab, which they never find as good as when they have been taking them themselves and which they are doing at the moment even, with a seasoning of herbs, a *gulay* they eat with rice. For others, fishing is a resource for commerce with which they engage with passion and whose results are very beneficial to them, especially during Lent. They make, with bamboos, corrales in the rivers and in the bay, where they also fish with *chinchorro*. They fill, every day, their school of fish of all kinds.

The bath, an object of first necessity, is taken every day not only by the indios but by anyone enjoys the advantage of staying near a river, that is to say,

almost everyone. The holidays, men, women and children throw themselves into the water pell-mell, but half-dressed. Women, whose hair are scattered, and display a charming grace. The carpet covers their bodies, and men keep decent their pants. The wealthy whites have boxes on the edge of the rivers where they do not have any difficulty swimming with them. from their intimacy, are. The rivers of Mariquina and San Mateo, whose clear waters are considered to be very safe, are highly frequented in summer, and the baths that we take in their water mixed with that of Chorillo from Mariquina are of great importance in gastric affections. It is morning that the bath is the most salutary; he is always accompanied by ablutions with a decoction of *gogo*, mixed with the juice of the little lemon with a smell of bergamot (*limoncito*), which leaves the head perfectly clean and fragrant. We have lunch in the bath, and the European favored enough to have obtained permission to share it, although this use displeased him in the beginning, get used to it, and then eat at full hands the morisqueta, the mangoes, the cagellas, the guisados, ham, tapa, and salty pajos. After lunch Cagayan's buyo and cigar are invariably served, and the whole society begins to smoke in unison.

The night cavalcades, by a beautiful moonlight, are one of the pleasures that all the inhabitants take indistinctly: there we meet alternately the niña, amount to the English, sometimes almost alone, sometimes followed by a crowd of servants and worshipers, and half-breeds with feathered toques, the three colors, mounted on a pony pie, with a national saddle and *chinellas* on the feet; a little behind goes the baguntao who woo her, and the *indio*, less elegant, then follows a little further. Often we meet a company numerous rushing after a young rider to the hasty look that puts self-esteem in not being let it go ahead, and it is difficult to understand that so small horses can show as much energy. The birloches roll on their side during these beautiful nights, they enclose couples who seem deeply preoccupied; we do not hear their private conversation, but the subject is easily guessed. Regardless of these walks at night, all the paseos are covered, at the fall of the day, of a crowd of *mestizos* who, covered with their white shirts and mounted on fiery and well-trained horses, have the dust of the road fly behind them.

The blowgun, a hunting weapon that the indio uses with an extraordinary address, replaces for him the rifle the use is forbidden to him; he aims with so much accuracy, that he is rare to see him miss even the smallest bird. As for the wild beasts, it employs, in the provinces, dogs, a spear and arrows.

During the beautiful evenings, the indios have fun throwing in the air of kites, often without tail: the lightness of their form and the material of which they are made, since the carcass is bamboo and the body of the paper of Japan (*papel de hapon*), makes them more docile than ours; a single movement of the hand makes them go down almost to the ground, and a second makes them go up at a prodigious height. We play without running and even without changing

places; and we like to make them chock. There are some of extraordinary size and which are equipped with a bow-shaped instrument, whose continuous vibrations caused by the wind are heard a noise that increases with the various movements let them be printed. It is especially in the rice fields of the gardens of Gagalagin that we witness these games, when goes through Tondo to get to Santa Cruz. What we would like to describe everything that this walk has delicious and picturesque! but we cannot say everything, and he would need volumes to give full justice to charms from the countryside around Manila. Kites were imported from China into this archipelago; the Chinese are very great lovers of this game; we mostly see one many in the vicinity of Macao.

The cipa is a big hollow ball, light, up to date, made with woven rattan bark: to play it, the Indians get form in a circle; one of them throws it and the others receive it and return it with astonishing dexterity, using turn by foot, knee, head, hand, in one word of all parts of the body.

We will confine ourselves to naming the Chinese games of the *chonqua* and *chupo*, which the indios have adopted, as well as the hopscotch and the ladies. Children have games they call *chiretas* and *baticabeza*.

It is not surprising that the indios, notwithstanding their conversion to Christianity, have retained many of their old superstitious beliefs, especially in places away where they have less contact with Europeans. We'll first point out that they borrowed to the Mohammedans the belief in fatalism.

We would not finish if we wanted to get into the details of all the whimsical ideas of which they are possessed and which often become for them the source of the greatest dangers, by providing perverse minds with the opportunity to misguide and push them to evil, in any particular interest. There is not one who does not have to tell you a crowd stories of phantoms, ghosts, nocturnal voices, monsters, bewitching. These latter cases often lead the most deadly results by the efforts they make to ward off the spell. An indian cleric, Don J. Surriano Mallares, parish priest of the pueblo of Magalan, having persuaded himself that his mother was bewitched, committed, or caused by other people, fifty-seven assassinations in the hope to deliver it. He was hanged in the year 1840.

They have the greatest respect for people who sleep, and the strongest curse they can pronounce against someone is to wish that he die while sleeping. They cannot bear the thought of waking someone who sleeps, or when they are forced to do so, it is always as gently as possible; they push this reluctance if far, that it is difficult to obtain from them that they wake up a priest or a doctor to come to the aid of a patient. The *nono* is, according to them, an old grandfather who pursues them everywhere and for whom they are penetrated with the deepest veneration; his soul dwells in some places where they hardly dare pass. It is also claimed that souls of ill-intentioned people hide in the

foliage of large isolated trees; they only pass with a respectful fear, but they no longer afraid after they greet them and ask them permission to pass in front of them. These same souls also sometimes inhabit the flanks of certain mountains, and the indios bring them offerings of rice, fruit and of meat. It seems quite likely that this cult of the dead came to them originally from the Chinese, whose high reverence they have for their deceased parents, which they carry, every day, food.

Women never fail to address prayers and greetings to the *nono* when someone in the family is sick; they offer him up to their clothes, which they wear at the place where he is supposed to stay and that they suspend top of, a big bamboo. It is reported that a woman, after having offered food and other objects of all kinds at the foot of a mound, the supposed residence of the *nono*, to restore health to her husband, was none the less sorry to lose him. In despair, this faithful wife swore that she would take revenge and that she would strike the *nono* with a blow of the bolo. But, if it had pain, for a moment, overcome her fear, she had not yet completely destroyed it; also, having done a slight fall without any unpleasant consequences, as she came out of the house to go to accomplish her purpose, she was so terrified that she fell sick and died in cruel anxieties, vomiting horrible curses against the *nono*.

The patianak is an evil genius, with a sharp tongue and long, which attacks women in childbirth and opposes their deliverance. As a result, by the time the work begins, the husband comes out armed with his house which he makes close the doors tightly until they are internally of linen; then he stands in front of the sword in hand, and strikes in the empty of thrust and size to prevent the patianak to reach his wife. If the work is prolonged, he gets furious and walks in the saguan (the lower part of the house) with such large accesses of anger, that it would not be prudent to approach him in one such a moment.

Meanwhile, the woman who starts, too, to worry asks a shouting for a priest, saying: confesión! confesión! viatico! viatico! when suddenly happens a charitable soul, a Manila Spaniard, often as credulous as she, who proposes to tie her up above knee the *piedra cuadra*, precious talisman, and barely what advice has been followed, that the work ends, no doubt because the moment of deliverance has arrived, which does not prevent all the assistants from shouting at the miracle.

Tigbalang is a kind of ghost, great object of terror for the indios: it takes, according to them, the shape of an animal to do them all the harm possible; he is constantly pursuing them to preach to them doctrines contrary to those of religion. Meanwhile, the indios do not fail to invoke the Tigbalang when they want to find a lost object. An indio spawning prided himself on not believing in all that the report was told me very seriously that this tigbalang sometimes entered the body of a man and he communicated the power to divide into two

parts, one, the superior for example, can, while the other part to rest, to move, using its wings, wherever she wants and does all the harm he wants. It tells subject a thousand facts all more extraordinary one than the others, and, as it were, without any likelihood. An indio sleeping one night next to one of his friends, guard of the customs, active and intelligent man, was well surprised when, having woken by chance before the day, he found only half the body of his comrade, that is to say, from the navel to the bottom; he guessed though that his friend was Tigbalang, and so that he could not in the future, hurt anyone, he covered ashes with upper half of the body that remained, because, in this way, the other half could no longer meet there. Soon however, the tigbalang came back and forced him, both by his threats only by his promises of friendship, to remove this as he did not have the strength to do it himself.

The Bruja is an old witch that indios fear also a lot; they have, to move away, a kind of reed and some herbs they call *herbs against brujas*. This old woman owns, in a small office placed in a secret part of his house, a doll (*muñeco*), and, next to the desk is a bamboo with oil dedicated to this idol. When the witch wants to hurt to someone, she stings the muñeco in this or that part of his body, and the evil is felt by the person to the intention from whom the sting was made. The only cure for this evil is to discover, if possible, the witch who is the cause, and give him money to appease him; so she rubs the sick part of the muñeco with its oil, and the patient heals immediately by sympathy.

The matruculan is a species of incubus that fecundates girls. The aman and the mysterious tiguanat are two other objects of indio superstition. In fact amulets, they have fish stones, little lions, teeth from cayman and many other things.

CHAPTER XXI.
PHYSICAL CHARACTER AND THE MORES OF WILD BREEDS.

Negritos. - Igorrotes. - Buriks. - Busaos. - Itetapanes. - Tinguianes. - Guinaanes.-Yfugaos.- Gaddanes. - Calauas.-Apayaos. – Ibilaos and Ilongotes. - Ysinayes. - The people of these various peoples. - Religion. - Holidays. - Funeral ceremonies. - Superstitions. - Government. - Weddings. - Dances. - Legislation. - Languages. - Medicine.- Albino.

These enchanting islands seem to have been placed by the Creator to the last limits of the East, beyond China, Borneo and the Moluccas, so that after having visited these lands already so beautiful, so fertile and so original, the traveler felt struck by a new surprise at the sight of the inexhaustible riches of their soil, of the abundance of metals contained in their mines, incomparable magnificence of their fields. There, immense cordilleras of volcanic origin, covered with virgin forests, valuable deposits that nature produces more useful

to trade and industry, are still inhabited by wild, so many and varied tribes that it is almost impossible to indicate even their names with accuracy.

The Philippines, discovered by the immortal Magellan, and whose illustrious Legaspi, assisted by the worthy brother Urdaneta, seized it in 1565 in the name of the King of Spain, were conquered less by force of arms than by the irresistible empire of the Catholic religion; but neither the soldiers of the King, nor those of Jesus Christ have been able, for three centuries, to completely reduce the many populations of this archipelago. An unfortunate circumstance came from the first time of conquest, put an obstacle to the holy works missionaries and prevent the perfect submission of the aborigines, whose naturally mild and good character, made them as accessible as could be desired to the sublime truths that had just been proclaimed to them.

About the same time the Spaniards came to settle in the Philippines, the shores of China were sorry by the incursions of a bold hacker named Limahon; the Emperor, to put an end to it, ordered his subjects to retreat to the inland, after having destroyed the harvests and burn the cities. Limahon, not finding more resources in the country, the first theater of its robberies, came, with his fleet, to throw himself on the newly built city of Manila, which he seized; but he could not long keep his conquest. Pursued by Juan de Salcedo, who burned his champans and took his artillery, removing him so any way out of the island, the Chinese adventurer took refuge in the mountains of northern Luzon, where he attempted to be proclaimed king, and made alliances with the wild inhabitants of mountains. Mix of these two peoples came out the first Chinese *mestizos*, who more later became completely wild and no longer led the wandering life; they then subdivided and formed some of these hordes who, under different names, inhabit the mountains of northern Luzon, which the Spaniards have not yet reduced. The races that occupy the independent parts of the big island of Mindanao, located at the opposite end of the archipelago, do not have the same origin; these descended from the Malays. There is also some descendants of the Japanese whose buildings were lost on this coast where the northeastern monsoon had discarded.

The direction of the mountains in the Philippines is generally from north to south, which is especially true for the two chains of the island of Luzon, running parallel to each other and are separated by vast plains of admirable beauty. The Caravallo Cordillera, the most remarkable of these chains, divides the island into two parts, follows the elbow that she forms at the height of the province of the Laguna, and will end, tilting a little to the east, at the Bulusan volcano, located in the province of Albay, at the end southern part of Luzon.

Following the direction from north to south, the mountains only imitate the islands themselves as well as the straits which separate them and all of which extend into the same meaning; and everything suggests that this archipelago, by joining the island of Formosa, located in the south of China, of which it is

part, was formerly related to the continent of Asia, and was violently separated by the effect of a volcanic eruption; as for the islands themselves, they will have been fractionated in the direction of some underground veins, current parallel to mountain ranges, of which they would be the basics.

It is between these two great mountain ranges, that Abra and Caravallo de Baler, on a space of more than 60 leagues, inhabited by the most curious wild breeds and the least known of the Philippine Islands. They are designated under the general name of infidels (*infieles*) that the Spaniards gave them, because they have not yet embraced the Catholic religion: it would be difficult for not impossible, to specify the number of individuals that composes them; for, if the statistics of civilized peoples is prone to so many errors, how much more should not be that of wandering tribes that we only see stealthily, and always with some danger! adding to the fact they are scattered over a territory of 4-50 square leagues, located between the provinces of Ilocos Sur, Pangasinan, from Cagayan and Nueva-Ecija.

In describing these different peoples, we believe that we start with the most interesting and the wildest, though not the fiercest; it's the one who lives in most isolated deserts; it is from her that appear to be out all the others; we already had several opportunity to talk about it under the name of Negritos, Aetas or Itas. This race and that of the indios were the only ones the Spaniards found in these islands on arriving there. We assume that the Negritos were driven out and pushed back into mountains that they inhabit today when the Malays or indios from the Pacific Sea invaded the country; after long and fierce wars, the latter remained alone in possession of the coast. These Negritos are still found in all the deserts of this archipelago: in the beginning, the island of Negros contained so many of them that the name remained in it, and also in the provinces of Bataan, Mariveles, Nueva-Ecija, and in the island of Mindoro, where today we find most of them.

NEGRITOS.

The Negritos are small, well built, agile; their nose is ugly, their hair frizzy; they are less black and much less ugly than the Negroes of the coasts of Africa, because instead of living exposed to the outdoors, to the saline fumes of the sea and the burning rays of the sun, like these, they shelter, during the great heat of the day, in the shade of forests so tall and so thick that sun's rays cannot penetrate. It is probably by a similar cause as the races that descend from these blacks have in turn formed the indios of a very different color.

The Negritos inhabit the summit of the highest mountains, having for all clothing only a little tree bark loincloth to hide their nakedness; they feed of roots, wild fruits and game they kill with arrows directed towards the mark with barely unbelievable speed. They wander in the most bitter mountains, always followed by their girlfriend, who, the hair scattered, wears the little

negrito she is nursing, sometimes on her back, sometimes on the front of the chest, where it is held by a tree bark attached by the four corners around the mother's neck; they sleep wherever the night surprises them, on a tree or on the grass, and when they are cold or when the humidity is too great, they turn on a big fire, and roll in the hot ashes, where they spend the night away from some bushy tree. Women give birth alone in this hot ashes, at the edge of a stream, where they will bathe immediately after, and they return to their ashes to heal themselves. We only have very vague notions as to the number of Negritos; however, there is reason to believe that it does not pass 25,000 individuals spread wide in all the islands.

A bow, a quiver of bamboo with poisoned arrows, a loincloth *(bajaque),* a kind of garter or wild pork thong, form all the ornaments and all the finery of the Negritos, to which must be added a feather passed in their thick hair, mark of dignity for the leaders of their tribe or those who have gained influence on them. They are, in general, affected with some skin conditions that affect their health and often reduce them to extreme thinness.

Sworn enemies of the indios, they have kept a habit to which they never derogate and which makes them very formidable. When a family member or one of their friends died, one of them immediately appeared among the companions and relatives of the deceased, the quiver on the back, bow and arrow in hand; there he declares that he will leave, and swear he will only come back to them after killing some or several indios, to avenge the death of their friend, whom he attribute to the evil of their rivals. He immediately runs into all the places he knows to be frequented by them; he climbs on the trees, from the top of which he examines the home of the indios, the river where they will bathe, the stream that waters the valley and from where they draw gold sands: this is where he must wait for them, in silence and hidden, to beat them to death with his poisoned darts. He then returns to his family, and mixes with their songs, their dances, their rejoicings, because he avenged the death of a brother or a friend.

The character of the Negritos is indomitable, and it is their laziness that is impossible to overcome. Pushed, by an irresistible instinct, to return to the place where they were born, they prefer wild life to all the amenities of civilization. It has happened that individuals who had taken Negritos in childhood and had made sacrifices for them to give them education were suddenly abandoned by them. We quote one, among others, that Monseigneur the archbishop of Manila had raised with the utmost care and that he even ordained a priest, but who could not bear social life, left there his cassock and returned to his mountains; striking example of the power that keeps the love for freedom and independence.

It is among the Negritos that originated the Dumagats, Malanaos, the Manabos, the Tagabaloys, wild tribes of the island of Mindanao, and several

other little-known races, such as that ferocious savages that roam the northern part of the province of Nueva-Ecija. In the same category you have to move still, although not of the same race, the Montescos, or Remontados, which some mistakenly confuse with the Igorrotes. They are men who have abandoned civilization to enter the wild, or who, for better to say, have fled the Spanish domination not to pay tribute.

The name of infidel is still given to twelve different tribes, some inhabiting the north of the island of Luzon, others the territory which we have indicated above; they are the Igorrotes proper, the Buriks, the Busaos, the Itetapanes, the Guinaanes, the Iteneis or Tinguianes, the Apayaos, the Calauas, the Gaddanes, the Ifugaos, the Ilongotes, and the Ibilaos, to whom must be added those of Pano- Puysi, know, Ysinayes, Altabanes and Catatangas. These tribes differ from the Negritos in both skin color and costume and habits. Some of these tribes shelter in huts, others have fairly well built houses, where they live, in a kind of ease, the product of the fields they cultivate and which supply them with rice, corn, sugar cane and fruits of different species; these do not lack a certain industry. Others, on the contrary, are absolutely nomadic; they wander from mountain to mountain in the manner of animals, and live in such a carefree manner, that, in order not to take care to seek their food, they would die of hunger if nature, lavish of benefits in this admirable climate, does not would have endowed the earth with so prodigious a fertility, that the hand of man has only to bend down to find all that he needs.

Moreover, the mild temperature which reigns in these mountains makes the most agreeable stay; the heat is softened by the sea breeze, and it is only in a few valleys that it is really unbearable. During the winter, the thermometer goes down, in the mountains, up to 8 and

even 6 degrees Reaumur. These observations have been communicated by Commander Don José Maria de Peñaranda. If there was more security in these mountains against the companies of the savages, we could build inexpensively a hospital for convalescents and patients, who would take refuge against the oppressive heat of Manila, where the thermometer never marks less than 20 degrees.

Although all these populations differ both physically only by habits, clothes, language and character, we could, in a pinch, bring them together to make only two main classes, the Igorrotes and the Tinguianes, which are obviously distinguished by the color skin, the nature and the shape of the clothes, as well as by other strongly sliced characters. We would be wrong yet to push this distinction to the point of believing that these two races form two essentially different peoples, because in reality they are just varieties born of the mixture of Negritos with Malays, Chinese and some Japanese, who escaped the sinking of their boats. It is not uncommon, in fact, to see even today Chinese and Japanese junks, light canoes of the islands of Micronesia, storm-beaten or

forced by contrary winds, to get lost on the shores of the Philippines, where the Spaniards always give them the most humane welcome and send them back, by the government, to the various countries to which they belong.

Of all these tribes, the Igorrotes are the most more warlike, with stronger and more difficult character; because, having lived all the time far from the pueblos, they have kept all the roughness and the savage of the savages, the Tinguianes, on the contrary, having had more connections with civilized men, have become milder and more tractable; they are industrious; they sometimes go down into the plain to trade with the indio villages, to which they bring the gold powder and different products of their mountains, such as wax, skins and buffalo horns, the salted flesh of these animals and dried in the sun, wood they bring by water according to the immemorial custom of the Chinese their ancestors. They sometimes appear on market days in the pueblos from the two provinces of Ilocos, where they buy instruments, some utensils and some cotton cloths of different colors. As for the Negritos, the objects of exchange that they prefer are the cigars and the hounds.

If this division, which we have just adopted, did not appear quite right, we could propose another, storing on one side the Igorrotes, Buriks, Busaos, the Ifugaos, the Guinaanes, and the other Ibijaos, Ilingotes, Itetapanes and Gaddanes, who have almost the same physiognomy, which are styled in the same way and use the same weapons. The tribes that present the most different characters are the Igorrotes, Tinguianes, Ibilaos, Gaddanes, Calaùas and Apayaos; it is they whose description is unquestionably the most interesting.

IGORROTES.

This great tribe occupies the whole width of the mountain range, from Pangasinan province to the mission of Ituy on the one hand, and from the eastern part of the province to the chief town of the Agoo valley on the other side, even extending as far as Namapacan. The men of this tribe have only a short garment loincloth in tree bark, which they call *baae*, and a kind of coat with which they cover their shoulders or that they retain sometimes on one; women put a kind of vest whose anterior part shows the front of their chest, and a piece of cloth or tree bark which wraps them around the body and goes down to the knees. The main ones are distinguished only by the ornaments they add to their *baae*; for the rest, they do not change nothing to their costume, except when they are in mourning, that they wear in white in the manner of the Chinese.

Igorrotes are large enough; their skin is the color of a cooked quince, a little dark, that some people call copper; their eyes are big, black, having a very sharp outer angle and rising above the line of the internal angle; they have very developed cheekbones and broad, smooth hair, but very hard and of a brilliant

black. Robust and well made, they are in the habit of painting their body of different colors themselves, and carry especially on the hand a figure that looks pretty like the sun and which has something to do with women from Nouka-Hiva, in the Marquesas Islands. Their weapons are the *Talibong*, which they also call *bujias*: it is a blade with two sharp and foamy edges, that they manufacture themselves and let them slip into a buffalo horn; it is about 80 centimeters long and 8 wide. They use the spear, which they throw with great skill, of the bow, to which they are however less skillful than the Negritos.

The houses of the Igorrotes of the Banguet Valley are almost all bamboo huts, forming a triangle with the ground and covered with a grass that is called cogon. The light enters only through a small, narrow door and they are very unclean. Among those who live in the center of the cordillera and seem a bit more advanced than others, there are some who have small more neat houses, built with the trunk of the mountain pine, that they split in length with the help of their talibong, the only tool that he uses in all their work. In this Valley of Banguet, Galbey claims to have seen the thermometer of Reaumur at + 7 °, and it is possible that it goes down sometimes even lower.

Their food consists of sweet potatoes, yams, taro, some rice, which they grow, meat from buffalo, pork, deer, which they hunt and dry for make tapa, and wild fruits. Some of them eat the flesh of their fellows after their death.

They are, for the most part, of a very disgusting aspect and covered with the most disgusting skin diseases.

BURIKS.

Buriks differ slightly from the Igorrotes in that they have more fatness and a stronger constitution; they prick the body, and the drawings they draw represent perfectly a coat of mail, as we see among certain peoples of the South Sea, from whom they descend according to all appearance. They live in the part of the cordillera stretching from the southern province of Ilocos to the top of the central chain, and are bounded to the south by Igorrotes and to the north by Busaos; they are more industrious and richer than the first; their customs are more humane. They engage in regular rice cultivation, whose fields they water with fresh water ducts; they make two harvests a year, feed cattle and exploit the gold mine of Suejou and the copper mine of Yamcayan.

BUSAOS.

These inhabit the mountains called Siguey, to the north of the Buriks territory, opposite Cadong; they have the west the Linguyan, and to the east, the Itetapanes; they stand out other tribes by a gentle and peaceful character and by less savage manners.

They only paint their arms, on which they represent, somehow, are the flowers. There are some who carry ears of big rings; others pieces of rather heavy woods that prodigiously lengthen the cartilage of the ear. This use is found among the inhabitants of Vanikoro, Tahiti and several other archipelagos of the Pacific sea; and it is very difficult to explain where could come from this similarity, since the Busaos have never had, as far as we know, a close relationship with these Islands: It is therefore natural to conclude that these descend of these islanders, some of whom will have been borne on the shores of the island of Luzon. Their costume is similar to that of the tribes we already have described, except that they bear on the top of the head and a little behind, tied up by cords and sometimes surrounded of feathers, a kind of cylindrical cap, having 8 centimeters high by 10 in diameter, open on both sides and made of wood or rattan cloth. Instead of the Talibong, they are armed with a kind of ax whose iron is roughly square, with a point from behind and a short handle: they call this weapon an *aliva*, and they make it themselves, in the village of Benang, with the iron they dig from the mountains, where it abounds almost to the surface of the ground. They grow a lot of rice and have an irrigation system that never leaves them unprepared.

ITETAPANES.

This tribe, less numerous than the others, is surrounded by the Guinaanes to the north, the Igorrotes to the south, the Busaos to the west, and the Gaddanes to the east.

The stature of their limbs is small and their size well proportionate; they differ from their neighbors by the color of their skin, which is more pronounced, while the shape round their eyes poses a split line of separation between them and the Igorrotes and Tinguianes, whose eye reminds the Chinese type, who at home will never perish. They have a wide and very big nose.

The Itetapanes obviously descended from the Negritos by the size, color and shape of the nose, but pure indios or Tagales by hair, eyes and posture: also they are, in our opinion, indisputably a variety from the cross of these two breeds, strains of all the peoples that one meets in the island of Luzon.

Their appearance is hideous and almost as repulsive as that of the Negritos, with whom they have this in common, it has been impossible so far to make them give up to their liking for a completely wild life and to degradation, physical and moral which is the inevitable result.

They are not entirely devoid of industry, and the cylindrical cap, which they have no doubt borrowed in Busaos, suffered in their hands a change; they paint it with a beautiful red color that the Busaos do not have. They also give that same color with the sleeves of their weapons, which are the spear, the

arrow and the *aliva*, that ax that we talked about in the article previous: they make a big secret of matters that come in the makeup of their red color but it is all very much *campeche* wood, very abundant in all the provinces of Luzon, where it is known by name as *sibucao*; they get it, using other woods that serve them as biting, a color really indelible and of which we have samples. They put again, to defend against the north winds and such frequent and long-lasting rains in some seasons of the year, a kind of *palatines*, made of leaves of *anajao* or *banga*, which they call *anaos*. The Tagalogs wear similar ones made of the endocarp of dried coconut [bonote], or fragments of palm leaves or wild herbs (*cogonales*), which abound and renew themselves in profusion in parts of the Philippines. It is evident that the Itetapanes, almost entirely wild, could not borrow this first garment the Tagalogs, with whom they have no point in contact and of which they are even very distant, but that are, on the contrary, the Itetapanes who gave it to the neighboring tribes, that the Tagalogs have, in their turn, imitated.

ITANEGS OR TINGUIANES.

This one forms a class quite apart and which is far from deserving the qualification of savage that we continue to give to it, because it lives without religion and that all the tribes or rancherías that Catholicism does not have still ranged under the banner of the cross are always designated by the Fathers under the generic name of infidels (*infieles*), to which, by extension, is attached the idea of wildlife, because inhabiting the mountains and their vast solitudes out of the sphere of civilization of their neighbors they are, in their eyes, real savages.

The Tinguianes are confined to the province of Ilocos Sur, since the pueblo of Santa Cruz to the inside of the Abra. Their physiognomy, the color of their skin, their character both physically and mentally, their clothes, a small industry commercial and even, in some respects, manufacturing, form between them and their neighbors mountains well-defined differences and bring them closer together civilized inhabitants of the Philippines, from whom they move away, on the other hand, by their laziness, which forms a contrast so striking with the amazing activity that these deploying. They do not understand the needs that come with her civilization and that become so many sources of development in the arts and industry.

But there is another very singular rapprochement to be made and that we feel more justified than one would be tempted to believe it at first. We will notice, in the first place, that the two provinces of Ilocos-north and south, which are those touching the Tinguianes, are the most manufacturers and the most commercial of all the archipelago from the Philippines: in our view, it is not the provinces civilized people who passed on their industry to the people wild, they have, on the contrary, received from her. This apparent paradox will be

explained if we remember, as as we have said above, the Tinguianes descend from the Chinese, but do not mix with the Igorrotes or Itetapanes, who in turn descend Negritos and Malay. They will have drawn from their Chinese origin the taste of agricultural work and speculation, distinctive character of this nation, while their other parents will have them transmitted laziness and the love of independence.

Moreover, the Chinese character is impossible to ignore in the Tinguianes. Their skin is about as white than that of the Chinese, and their costume, especially the kind of turban with which they cover their heads, recalls that of the fishermen from Fuh-Hun or Fo-Kien, the province of China nearest to the northern end of the Philippines and the one where, before descending into the island of Luzon, the pirate Limahon had gathered his crew and which he used to ravage the coasts.

Apart from the turban, which consists of one piece canvas whose ends fall gracefully on the shoulder, men wear wide trousers (*zabaguelles*), that they make themselves, and a closed jacket in front, in the manner of the Chinese. The suit of women is similar to that of igorrot women, with this only difference that it is white. People of both sexes are very clean; they submit to each other at a certain level, and there are times when they put richer clothes, embroidered all around in red stripes and white: the whole arm, from the wrist to the elbow, is covered with glass beaded bracelets of different colors they receive in exchange for merchants with which they treat. These bracelets are so tight that the flesh is swollen by the compression they exert. They wear also ornaments similar to the legs, since the ankle to the calf. Nothing could be more graceful than this adornment for women, and, attached to the headband that they surround themselves with, she almost manages to do forget their ugliness, the inevitable result of mixing a race of men of any kind with the Chinese race.

Gathered in tribes, they live quietly, and their peaceful character, another trait of resemblance to the Chinese, brought them closer to the indio subject. They formed several villages, including Banguet and Tayum, who have long since converted to Christianity: the missions are busy converting others. They are unfortunately already subject to the tribute tax and exercise tobacco, sad, but inevitable fruits of civilization, which, on the other hand, gives them help and protection. They are already engaged in commerce and carry, in the provinces, rice, livestock, wax, gold and wood that they drive by their rivers to llocos, where they report the goods they need.

They have rich and vast rice fields very well cultivated, and considerable herds of buffaloes, horses and oxen.

We will point out, by the way, that despite the reasons that we have alleged to prove that the Tinguianes descend from the Chinese, it is still, in the

Philippines, people who dispute this filiation and who claim that Limahon, after the fire of his fleet and his retirement forced into the mountains of Pangasinan and Ilocos, would still have found way to rebuild new boats and return to China.

GUINAANES.

Although neighbors of Tinguianes, the Guinaanes have never maintained friendships with them; because they are more cruel than all other peoples and do not possess none of the qualities that bring them closer to the indios from the Philippines. They live in the eastern part of the mountain range Tinguianes and almost never leave the region the highest mountain: their rugged and rough character agrees well with the situation of the places they have chosen remains during the formation of various rancherias, known as the names we have marked above. If they move away from the Tinguianes by distinctive marks in both physical and moral terms, they do not bring closer to Negritos only by the state of abjection and isolation in which they live, as well as by the ferocity of their morals. Always at war with their neighbors the Tinguianes, they ransack them without mercy, and these, not denying their origin, let themselves get upset and do not oppose their enemies that excessive shyness: moreover, the Guinaanes have the audacity to attack sometimes even the tribes that recognize the authority of the Spanish crown.

IFUGAOS.

These offer a great resemblance to the Guinaanes, which they have all the ferocity; they live in the east missions from the province of Cagayan. This circumstance inspired Colonel Galbey with an idea he shared with us which he was about to repeat several times. We will point out, moreover, that we owe it to this estimable officer the communication of several notes valuable that he had collected on the north of the island of Luzon. He thought that he had observed in some Yfugaos a resemblance quite striking with the Japanese, and he concluded that they were descended from this nation. To admit the correctness of this system, it would be necessary to verify the authenticity of the fact reported by brother Juan de la Concepción, Augustinian descalced, who claims that in the year 1591, precisely at the time when the Spaniards were conquering from the province of Cagayan, a Japanese squadron came go down there, even announcing the plan to seize all of Luzon Island; but that their attempt having failed, he had remained in the province a few who are part of this expedition, whether they are were established and had made alliances with them in the country.

They cultivate the land, which provides them with plenty of rice and all that they may need for their livelihood; but their natural inclination for brigandage does not allow them to be content with these simple and easy livelihoods, and they seize every opportunity to throw themselves without mercy on their

neighbors. If, indeed, they descended from the Japanese, whose mood is hardly less peaceful than that of the Chinese, it must be admitted that the inclinations have given way, at home, the step to those that their mothers made them suck with milk. Moreover, theft and looting are not enough even for the perfidy of their character; they enjoy themselves, without any purpose of interest that the love of evil, to be ambushed for the murder of passers-by, cut off their heads without stealing them, suck their brains out and then take that bloody head away, to make it the most beautiful ornament of their hut; because at home, the nobility is attached to the number of these abominable trophies: so that we can count their exploits in this manner, even without going into their home, they usually wear as many loops in bamboo bark that they committed assassinations, by adding one more to each new crime they commit. Don Guillaume Galbey positively assured that during the expedition he commanded in 1851, against these ferocious cannibals, he found, after their defeat, on the battlefield, one of those savages who was wearing twenty-two rings to one of his ears. Certainly his death too glorious had not been enough to soothe the manes of all his victims.

The weapons that this people uses are the spear, the bow, the bujias, the aliva and the string lace, which they know how to throw, of the ambush where they placed themselves, with extraordinary skill, to seize the victim they have been watching for a long time and to whom they leave no defense, the knocking down and strangling him right now to cut his head.

They are more restless and more relentless since the missionaries drove them out of the territory that they occupied, and penetrated to their neighbors the Gaddanes to preach the Gospel. These Gaddanes are in their horror; they pursue them excessively wherever they are meet, and so far nothing has been able to satisfy the hatred that they carry to them; for the rest, they are the enemies of all their neighbors without distinction, they make war on them perpetual and unite with them only for rare and short intervals, if it is to fight some common enemy.

GADDANES.

This tribe lives on the banks of the Margal and extends to the small river (Rio chico) of Cagayan; it is near the Calaùas to the northwest.

Like the Itetapanes, the Gaddanes are one color darker than other peoples, they also have the same customs and the same weapons; their size is small, their eyes are round, their noses are big and ill-formed; they are dirty and disgusting.

Submitted for some time by the missionaries, they provide them with great services by helping them to bring back still rebellious tribes to the voice of religion, the most sure and the quickest to civilize the wild man when we know

how to use it in a proper way. Of all these men of the desert, there is not one who can resist the seductive appeal and enchanting prestige that accompanies the ceremonies of the Catholic Church, whose magnificence and the brand new pomp enchanted them at once and surprised them.

CALAUAS.

These are established in the district of Itabes (*en el partido of Itabes*) and are neighbors of the Guinaanes, from whom they differ however completely by the character, although they look alike in the costume. They have a peaceful mood and live with the family in the greatest tranquility and the most sweet harmony. They harvest rice and other vegetables of different kind; they have magnificent plantations of tobacco, which they cultivate by simple and natural methods which were transmitted to them by their ancestors. Tobacco Calaùas is regarded as the best in the whole province of Cagayan, which is itself the first in quality of the Philippine islands. After picking the leaves, they submit them to the fermentation, then to the action of the air, which dries them; after which, having gathered them in small packages, they transport secretively, on their canoes, to the province from Ilocos, where they arrive down the Abra River: there they exchange their tobacco for products made in Ilocos, cotton goods, loincloths, handkerchiefs and some iron utensils they seek with extreme greed.

APAYAOS.

The Apayaos are distinguished from other living peoples in the mountains by the good construction of their houses, that resemble those of the Tagalogs and that shine especially by extreme cleanliness. By entering these small boxes, we are surprised to find most of the furniture necessary and that do not always have the indios of some Spanish pueblos.

The houses of Apayaos, like those of other indios of the Philippines, are placed on four large and strong pillars rights of an incorruptible wood and impermeable to moisture, that they sink into the earth; the floor, instead of being in long cut narrow bamboos, and united between them by rattan fasteners, as in the Tagalogs of the province of Tondo, is made of beautiful planks of wood which they call *danigga* or *calusta*, which is a kind of cedar. They cut them in half lengthwise, as is done in the province of Ilocos, with which they have ongoing relationships; the partitions are in palm leaves. These houses are more airy, bigger and above all much cleaner than those of other inhabitants of the mountains; the hearth or furnace is located in a corner of the main room. They neglect nothing to adorn it as best they can, by means of different objects that they get in exchange for products from their mountains, such as the wax that is very good, the cocoa that is excellent, and tobacco, similar to the one we have spoken above; moreover, these ornaments are reduced to a few chests, a few glasses and Chinese porcelain jars.

They live in the mountains located between the provinces of Ilocos and Cagayan, and feed mainly on corn and roots. They are placed in the most favorable location for the large contraband of tobacco leaf which they exchange with the neighboring provinces. They go down by the valleys of Bulbul to the deserted beaches of Ilocos, where they took care in advance of placing scouts; and they introduce their goods, either by land or by sea. In the first case, it is by the Caravallo Norte or by the Abra that they carry it to the plain of Dingras and Nagpartian.

IBILAOS AND ILONGOTES.

These tribes are few and live mainly in the mountains of Nueva-Ecija and Caravallo de Vales. Men are of a small stature, not robust and a bad constitution; they lead a miserable life, with the help of brigandage, to which they are addicted and very skilled. They do not just go on excursions to neighboring provinces to steal everything they need; they still imitate the Ifugaos, in the cruelties they commit, like them, to ambush the busiest roads, between villages or provinces, and treacherously murder those who fall to them on hand. However, they are hardly brave, and when the one has time, it suffices to appear to want to resist them; unfortunately, it is rare that we escape the poisoned arrow that their exercised hand goes straight to the point of the one they have in mind.

The Ysinayes formed a tribe that embraced Christianity and submitted to the Spanish government, thanks the efforts of the Ituy missions; they do not differ in any way to the Igorrotes, which also includes the Panuipuyes and Altasanes and other tribes.

Although all these tribes have many relationships between them, however, there are differences that distinguish them. All are stubborn and difficult to reduce; most are intractable, refusing all proposals, having no confidence in anyone, and fulfilled a foolish pride that nothing justifies. Interested in the exchanges they make, they are dominated by the most ridiculous superstition. Traitors and often cruel, these savages are stronger and more agile than other inhabitants of the Philippine archipelago, effect of wandering life, active and painful they drive in steep terrain, while the more temperate climate of these high mountains gives them a stronger constitution.

Mores of these peoples.

To describe the mores of the wild and independent tribes who live in certain parts of the Philippine archipelago, we must begin by giving an idea of their religious beliefs; so that's where we go to open this chapter.

But it would be an ungrateful and difficult task that one would impose if it was to compose a mythology followed and reasoned, especially as ideas vary constantly from one place to another. Generally they worship idols, this which does not prevent them from having the confused conscience of one who is superior to all these objects of their depraved worship, of one who created everything around them in the ever-born world that they know. When asked about it, it is recognized that these ideas were conveyed to them by way of tradition, without ever having sought to to give an account of their first origin: it is impossible, moreover, to obtain no positive answer to the questions that we address them.

The tribes, or *rancherías*, of Ilamut and Altasanes love an idol they call *Cabiga*, who is married and has the woman called *Bujan*, word that has a lot to do with that from *bujie* or *buhaij*, which in Tagal means life. The Gaddanes call their god *Amanobay* (the one who made the man) and give him a woman named *Dalingay*, because they do not understand that it is possible to live without a wife. The Ifugaos and most of the Igorrotes have a god they call *Cabunian*, who had two sons, *Lumabit* and *Cabigat*, and two daughters, *Baingan* and *Daungan*, who were born with other children who were the ancestor of all men. This is how they explain the origin of the human race, without bothering about the way the visible world was created, which is quite natural on the part of men not used to thinking.

They also regard as a deity the rain, which they call *pati* because they know that without his help, they do not get rice, which is their main food; so they pray to him. It would be, moreover, difficult to enumerate all the gods they worship; here are some-ones: Baliloc, Piit, Sanian, Linian, Tatao, Bangiuis, Sejal, Batacagan, Sadibubu, Oasiasoias, Capalat, Dalig, and the goddesses Libongon, Tibagon and Limoan. We meet them all in the form of wooden idols and placed in different positions; the one they like best is to have their heads between the two hands and elbows resting on the knees, because it represents, in their opinion, the rest and the bliss: these peoples, as well as others, regard the *dolce de niente* as the sovereign happiness on earth; sometimes, however, these idols are standing up.

They say they do not believe in another life, except perhaps in the form of metempsychosis; but what seems certain is that they have no fixed ideas about religious beliefs of any kind. We find no temple, no place at home where they come together to worship the Divinity together.

All their parties are family, and their only goal is to rejoice or to grieve together. When one of their parents is ill or has just died, they have an old woman, a kind of priestess, called *agorera* or *asitera*, which one consults to know what will be the consequences of the event that has just taken place or the threatening danger. The *agorera* having arrived, she begins by laying on the

ground, under a big tree, old and bushy, a kind of loincloth or a braid; in the middle she places a large hollow dish, made of an only piece of wood, then she hangs out from this dish a buffalo that she slaughters, with extravagant contortions; it lets the blood of the animal flow into the vase and mixes that of a hen or one of those little wild boars abound in the forests; she intertwines all the ceremonies and the gestures with which she accompanies them of large and frequent libations of fermented liquors, prepared with the sap of different plants and the juice of several fruits, which she does not fail to bring to the highest point the fury with which she is agitated; she then seizes, with disordered gestures, a pork head, prepared in advance for the ceremony and convulsively covers the head and face, then, watering profusely an idol (anito), the blood of the victims, during that his disorder increases from moment to moment, she raises her hands to the sky and, quite out of herself, she exclaims with an infernal voice: "Siggam Cabunian." siggam bulam navoig! siggam aggen! " which means: 0 you, God! O you, shining moon! O you, star! After this invocation, she begins to prophesy, and, when she finished what she had to say, she arms herself with a broom that she dipped in a bucket full of coconut wine and had sprinkle all the assistants; this is the signal for the party, which is whole to eat and drink, until they become full of drunkenness, whence they are that to be displeased in more convinced that the predictions of the priestess are infallible. We must not forget to notice that, when a man dies, it is believed that to soothe his shadow, sacrifice as many victims as he had indicated with his open fingers in his last convulsion.

Some of these wild tribes love the sun and have, in addition, a deep veneration for all the stars in general; but none of them is the object of a particular devotion, of what one can really call cult. There are only the souls of their deceased parents to whom they render truly divine honors; they call them *anitos*, and what they believe about them gives them a great resemblance to the *nonos* of the Tagalogs. The Apayaos hang on the walls of their box the spears and other weapons of their dead parents, and that they retain them in memory; they arrange them in trophies, surrounded by rattan, whose light bark, colored in red, represents figures of different kinds. On each side of these trophies, the *bajaques* or *pagnes choises*, made either from *afutag* bark, or various tissues. The appearance of the whole of these ornaments is very graceful and they attach the bigger price. A vase in glazed earth, of a particular shape, hangs near these trophies of arms; it serves to the libations of wine that they offer to the *anito* to obtain protection on them when they celebrate a feast. We could never commit them to give up one of those weapons or ornaments, whatever value they have been offered; because they believe that, if they separated voluntarily, the *anito* would punish them, make them sick or may even kill them. Similar ideas in the spirit of these still wild men, without demonstrating positively the belief in the immortality of the soul, nor even a well meant feeling of something spiritual in the man, independent of his body and that raises him above from the other animals, at least to show that they are convinced that

everything do not perish at the moment of death, and because something they do not realize, an *anito*, or a *nono,* of their parents, whom they must fear and respect, keeps watch over all their actions.

We know that a person who has the least idea about religion, the more he is delivered from superstition, and it is difficult to be more so than the savages we are talking about. When he falls, which happens quite often in this climate, they believe that the *Cabuniang* is unhappy, and, to calm him down, they celebrate a party in his honor and claim that he demands from them the offering of a pig. The rainbow is for them very auspicious, and it is not without reason, because it announces in general a favorable change over time, especially when he has done very bad; also send him wishes and thanks. When they want to undertake a trip, or if they form any project and if they wish knowing the right moment to execute it or the road they have to take collapses, they light a fire and come in many observe the direction the smoke takes; if it is opposed to that of the path they wanted to follow in their journey, either in the planned attack on a village, they leave their company. If a bird crosses the way they will go, the augur is good or bad, according to the species of the bird, its color, the nature of its song; if it's a snake they meet, the omen is hateful and they go back home as soon as they are convinced that imminent danger threatens them. Should wonder that wild peoples believe in good and bad omens, when the so vaunted broadcast of the lights left in the minds of the most enlightened people of Europe so many traces of such superstition? Born do not we see even today in France people who are far from belonging to the last classes of the society be afraid of the cry of a nocturnal bird and consult a card drawer to know the future? The biggest captain of the century did not attach a superstitious idea to his frock coat?

Wandering peoples know no distinction of ranks and have no form of established government; they are considered by races, by *rancherías* or by valleys, they obey no leader exercising power on a greater or lesser extent of territory. In place of laws, they are governed only by certain customs which are tacitly respected, except where the culprits regard themselves as the strongest; so they do not listen to anything anymore and everyone acts at his whim.

Each village is absolutely independent of its neighbors, and, in his interior, he obeys, sometimes submits to the will of the most valiant of its inhabitants, from the *mainguel*, sometimes to the richest of them. The paternal power is unlimited and the children are perfectly respectful in their conduct to their parents: one of the greatest marks of respect that they can give is to offer water to drink, never can a son take it from his father's hand; he must, on the contrary, always present him. But the parents, when they are poor, in turn obey wealthier superiors and commit to them the services of their children: moreover, it is thanks to this union in the families and the subordination of the weak to the strong that although without laws, without government, without

public worship, they reach to maintain some kind of order and to meet, at once, against a common enemy.

The territory of a village or a valley is therefore shared between several heads of families who represent the majority of the tribe; they are called *bamaas*. Each of them has a number of *caglianes* under his command, who are poor men fully dedicated to serve them, as servants or rather as slaves; they do not receive any food from their master and have to perform all the work that he commands them; he uses them mainly to cultivate the earth.

These tribes are monogamous, but one can repudiate his woman without giving any reason. The woman, for her part, enjoys the same freedom; she can leave her husband as soon as it suits her. This facility to separate makes adultery less common; but, for the same reason, both are punished with death when the culprits are caught in the act of adultery.

The Negritos, when they get married, are looking for match especially by size; they approach, measure and unite when they recognize that they are appropriate.

Death is also the punishment attached to murder: theft, which is the dominant passion of the savages, point on which all travelers agree, incurs this punishment at the third time. The court that judges them consists of mainguals, barnaas and village elders. When warned, convinced of the fact, is sentenced to death, he is given time to arrange for money with the offended family, which takes place very often; and this treaty, which must conclude in the presence of the judges, is called *tubat*.

When a tribe has a discussion with a neighboring tribe and that one of its members was killed by what they call a man from outside, all the inhabitants of the village to whom the death belonged come together to avenge the death of their friend, either by killing the person who killed him, or by declaring an open war on his tribe: in the end, a treaty finish the deal. But these discussions are so frequent and are renewed so often that wars without end that weaken them so much that nothing would be more easier than to subject them to Spanish rule, if this power was serious about taking care of it. We cannot say or even conjecture what was, among the endless number of dialects that are spoken in these mountains, the primitive language of the nations that inhabit them.
These dialects vary not only from village to village, but there are even places where each family has their own. Without searching, which would be impossible, to link all these idioms to a single mother tongue, from which they would all flow, what can be said with confidence is that they have a great number of sounds similar to those of the Chinese; which adds one more likelihood to the system that makes them go down in part of this people. This is mainly related to the Tinguianes, although they are Igorrotes and Batanes, but this pronunciation is as marked as the Tinguianes themselves. It should be

concluded from this circumstance that the mixture of Chinese with these people took place only at the time of the Limahon Expedition, while for the others it goes back much earlier period. Indeed, the Igorrotes and the Batanes inhabit the environs of Manila Bay, where Chinese people came to traffic from time immemorial and many centuries before the Spanish conquest of the Philippines; so they will be involved early with the primitive population of these islands: who knows if not even to the race of Negritos? because, regardless of the traders attracted voluntarily in these areas, shipwrecks, so frequent in these seas, had for a long course of years, bring a lot of poor Chinese who were not asking than to settle better in these beautiful and rich mountains, to enjoy a freedom that the despotic government of an empire overburdened with population did not offer.

As for the variety of dialects, nothing is easier to explain when we think about the state of barbarism in which all these people live; ignorance of writing and the enmities among the tribes present sufficient causes, the lack of constant communications to modify ideas first common among them, as well as the way to express them. We notice the same thing in the subject tribes, as, for example, in the Ysinayes, of which we have dictionaries. In addition, it is certain that idioms that seem to move away most of each other still offer some traits of resemblance, that there are words that do not differ only by spelling and others that are absolutely the same.

The respect that these peoples give to their *barnaas* do not stop by the death of these, and they continue to testify in a very singular way. Hardly when one of them dies, they open his stomach to remove the intestines, then they grill them to consult on the future; that done, they sit the body on a seat, and invite all the relatives to come and see before they bury him. The funerals take place only after several prolonged meals and orgies at the expense of rice and flocks of the deceased. Sitting in a circle around the dead, they eat, drink, cry, sing improvised and lamentable songs in honor of the dead parents since for a long time and the friend that we just came from to lose. Imagine this meeting of people from the two sexes gathered together, under the temperature of the torrid zone, around a corpse in putrefaction, and which, after being tired by excesses of all kinds, fall asleep, at the end of this hideous ceremony, in the midst of the dirty debris from their infernal feast and jars filled with fermented liquors and that they did not have great difficulty to empty.

When finally comes the moment of burial, the body is carried in a kind of cemetery called *Lontdent*, where each family has its designated place; we put it in a kind of monument roughly imitating the shape of a buffalo or pork, opened from the top, and so left to rot in the open air. The poor are buried simply under their houses, and, as they do not always have the way to get buffalo meat and pork to feast the friends who come to attend the ceremony, sometimes it happens that they let them have the body of the deceased to eat. A fact of this kind was found not long ago, in the rancheria of *Baremencurang*,

near the pueblo of Tagadin. An old Caglian man had died there, and his flesh was distributed to the assistants because, although he was poor, he deserved the honors that ordinarily go to the rich, and that he had not left anything to spend that would have caused great joy. It must be agreed that it is a well misunderstood homage.

When two young people want to marry, they pretend to ask, through an old man, the parents of the young woman if they agree to give him their daughter in marriage; if it is granted, she is taken home, in the Chinese manner (another trait of resemblance to this nation), and to hold them shut up during the eight or ten days of the whole ceremony, all the while, without the possibility to leave the house. In the meantime, the parents and friends indulge in joy and dance, and get drunk more and more. The fathers of the bride and groom bring them something to eat, for they alone have the privilege of seeing them in their prison.

The dance of these peoples is very remarkable. The dancers stand in a circle, with open arms, constantly jumping from one foot on the other, so as to always have a survey backward; then they turn in all directions, pushing frightful cries. This dance is accompanied by a conical shape drum quite similar to that of the Malays, and on which they beat, like them, with both hands.

The holidays, which usually last for a few days, in general, are quite expensive for those who gives, who is always one of the chiefs, or at least one of the most influential and wealthy men of his tribe. They consume up to thirty and forty buffaloes, and one hundred pigs or even more; men and women are all constantly drunk because, during the whole holiday, they do not stop drinking liquor called *sinipsit*, and which is made with rice fermented in water, or that of which is called *basig* or *ilang*, liquor taken from sugar cane. When the party is over, the heads of devoured animals are arranged, like so many trophies and brands of nobility, along the outer and inner walls of the house. These details were given to us by Colonel Galbey, who had the opportunity to attend many of these holidays. He assured us that he had counted in a man's house distinguished from a village, 407 heads of buffaloes or cows, and more than 1,000 heads of wild boars, which gave off, as we can believe it, an unbearable smell.

To get to own such an immense amount of animals, armed robbery is, so to speak, organized from one province to another, and only by that we can make the effects less sensitive.

The medicine of these savages, often superior to that the indios, and who has resources that cannot always be found in the most civilized countries, would deserve to be studied carefully; it would offer us more than one example to follow, more than one method to imitate. Outside medications, the repercussions in all the forms applied on the skin, the first role is done at

home; old people that experience has endowed in this respect with some tact alone have the right to compose these remedies by mixing innumerable plants they have at their disposal, and they are the ones who administer them to the sick. They use, as refrigerant, the very bitter bark of a tree they call *seplay*, and, in the severe pain that can occur at some part of the body, they apply local surgery. When a fat woman feels the first pains of childbirth, she goes alone to a stream or river; she puts her child into the world without the help of anyone, wash it immediately, rush herself in the water to bathe with him, the place then on his hip, the envelope in a tree bark that she knots around her neck, and finally returns to her hut, where she continues to look after her newborn, whom she wears on his chest.

When they are surprised by the enemy, they scream frightful among which we distinguish the word *bajol*, which means enemies, and at that word, they get up armed with javelins that they throw with the greatest precision, from iron or bamboo pointed arrows, and *talibongs*. If the attack was planned, they prepare themselves by all means possible and employ wiles of war that succeed them perfectly well: so they dig ditches they cover with light bamboos, on which they extend the grass so that they do not see them; they sow all the avenues, all the paths of a kind of horses of very sharp wooden frieze, which form traps all the more dangerous that the tips are often poisoned, and that the large amount of grass that surrounds them and covers them completely to hide them from view. They use same precautions to isolate themselves in their huts when the smallpox reigns in the surroundings. A person with of this disease cannot hope for hospitality anywhere; he there is alone that inspires them with so much horror and dread: the consternation she spreads among them is so great, that when it invades a village, all the inhabitants escape; there is no father, no child, no friend the unfortunate suffering from this cruel plague, which, to some times of the year, cost the lives of many people. It is certainly that this disease, together with the wars with the Negritos and their vindictive spirit, which is cause that the population did not increase at home as it did in places that enjoy the benefits of *vaccinia*. It will be the duty of the missionaries to make known this energetic remedy to the wild inhabitants of the mountains.

The resemblance between independent peoples and those who are subject to the Spanish is very large under some reports: they are industrious like the latter, because they make their own spears, their arrows, their *bujias*, their *alivas*; they grow rice, distil strong liquors and are very adroit at imitating all what they see. Stronger and more robust than the indios, due to the lower temperature of the mountains they live in the northern and central part of Luzon, they are also more agile, and, as they are still in quarrel with their neighbors, they love the wars; they are, for the most part, hungry for blood, and of barbarism that all the attempts that we made to civilizing them could not soften. We have described elsewhere the way they are ambushing and cruelty with which they treat the enemy who falls into their hands.

The infidels are still at war with each other and sell the children from whom they can seize each other; their price varies from 20 to 50 piastres. In the island of Mindanao, you can buy as much as you want for 10 to 12 piastres children from ten to twelve, and for 20 to 25 piastres adult children. The moros and idolaters buy the elderly to put them into a very cruel use: when they prepare the poison they use to soak the tips of their arrows, they kill some of them to test this poison and see if he's strong enough; or before leaving for war, something that would be hard to believe, they cut off the head, which they preserve, and split them from above into down to try the strength of their *bujias*; monstrosities analogues were communicated to us by one of the governors of Zamboanga on what is happening in a large part of the island of Mindanao. It would be desirable that the government encourage the purchase of these prisoners sooner or later to certain death.

There are also albinos among these breeds, which natives call children of the sun; some are white, others have only widespread white spots on the body, some have tiger skin. We have encountered several anomalies of this kind. We pretended that girls from these tribes sometimes had trade with monkeys, what is also said about indigenous women of Borneo with orangutans, and that these unions are not always sterile. Although respectable people have attested this fact, we are also reluctant to believe in it than what people say about people to Mindanao tail of which we cite examples in Manila even. Many people claim to have seen, and he is not up to an *escribano* (notary), rather enlightened man, who assured me only one of them, having an opening to his pants so that his tail could go out, had been a cook at one of his aunts.

The number of idolaters on the island of Luzon can rise to 200,000; in the island of Mindanao, there are at least 800,000; in the other islands the number is small.

CHAPTER XXII.
MORES OF THE SONS OF THE COUNTRY, MÉSTIZOS AND CHINESE.

Son of the country. - Creoles. - Méstizos. - Chinese half-breeds. - Tornatras. – Chinese pure. - Their trade. - Their government. - Their medicine. - Their toilet. - Chinese barbers. - Religion. - Games. -Cooked. - They are dangerous. - Their general position in the country.

In the Philippines, what is referred to as the *sons of the country* (*hijos del pais*) are the children born to Spaniards who came to the colony to fill the first jobs, whether they have brought their wife with them, or whether they married one already in Manila: do not confuse them with the *Creole* (Creole); because in Manila this name does not apply than the children born to a white and an indio or an indio and a white woman. Indios do not distinguiish between

Europeans and the *sons of the country*, confusing them all under the generic name of *castilas*; the true Spaniards, on the contrary, they look upon these with a kind of disdain and they applied the derisory name of *cagapalays*, which we will let our readers guess the meaning by reminding them that raw rice is said, in the tongue of the country, palay, and that this seed forms the main food of the inhabitants.

The *sons of the country* are white, well made, with a nice, medium size physiognomy. Women are usually pretty; they have beautiful teeth, beautiful eyes, long black and sometimes blond hair, which hangs up to the ground; they are quite graceful, perfectly well made: their breast is of rare beauty in Europe; their flesh are firm and hard, because they only wear corsets ball days and grand ceremony. They love fashions and rags, they ride on horseback, they love music, they can swim. Very likely on the label, they scrupulously preserve the dignity of their sex, and, just like the Spanish women of Europe, they do not get up from their chair for no man, let it be the governor general in person, to whom they do not agree, never used to nor the excellency. Their education is, in general, neglected as in all colonies, and their education is reduced to knowing how to read, write and count. There is however exceptions in this regard; some are learning music, drawing and other art of their choice.

Young people, whose education is more secure, their studies at the University of Sto. Tomas; they possess some foreign languages and become very distinguished lawyers, which is still true for the mestizos and the indios. There are some who studied in Pondicherry, and their education as well as their character do honor to the country, regardless of the bar's career, that of arms, that of the two Royal and Merchant Marines and that of the Clergy, where they reach the dignity of canon, they are open; but the places are too few to be able to suffice them, so there are many who go to Europe. The ease with which they perform everything they undertake, and the talent of imitation they hold due to their daily contact with the indios, would make excellent industrialists and manufacturers and distinguished artists, if they did not believe in derogating by engaging in a vulgar occupation. They know very well how to do the honors of their house and are hospitable, but they have inseparable flaws of idleness, to which the heat of the climate does not wear that too. They dress in the European style; they like fashions, music, show, ball, parties, horse riding, the bath, and in a word all that is called pleasures.

Some people, especially older ladies, have kept the costume of yesteryears, that is, the *saya* and the shirt of *nipis* and *sinamay*, and this same costume is adopted indistinctly by everyone leaving the bath; for keep as long as possible the sweet freshness, women come back with disheveled hair, slightly dressed in white linen, barefooted in rich *chinellas*. In the interior of the house, men wear indio shirt over silk carpet pants from Balivat, and blue velvet embroidered slippers. When they come out, they are very well put and replace the hat of *nito*

de Balivat by the silk hat of Paris. There's no liking to the romantic costume that has not yet entered Manila, and with him the use of music evenings where artists and amateurs are in turn applauding.

The *mestizos* are two classes of people, first of all those born of Spaniards and indios, who are called Spanish *mestizos*: these are free from tribute, and their wives are distinguished above all by the garment called *saya*; then the *mestizos* from Chinese and indio women: for some as for all others, it is the character of the father who dominates. The first ones are also white and even whiter than the Spaniards: those from Spaniards and Chinese *mestizos* are more active, more enterprising, more adept at trade; they participate a lot in the Chinese character, which generations they retain for a long time, both moral and physical for the shape of the eyes: so is it customary to say in Manila that Chinese blood is very strong. Spanish *mestizos* dedicate themselves to mechanical arts and to military career; they are, in general, not rich.

The Chinese *mestizos*, that is to say the sons of Chinese and indio women, are often uglier than the Chinese themselves; they are subject to the payment of the tribute; they have yellowish complexion, broad-faced, flat-nosed, less than the indios: their eyes fall outside and the diameters cross-sections form an obtuse angle on the nose: they are lymphatic and beardless: their character is remarkable by its activity: they enrich themselves by trade as the Chinese. Stingy up to the point of avarice, they barely pay their servants, and give them little food and chastise them hard, though often these servants are members of their own family. When they go out, they are richly dressed and wear pins on their shirts in pearls and diamonds, often of the value of a *talega* (5,000 francs). Their women, in saya and carpets, do not show no less luxury than their husbands in their wager. By hand they hold a rosary, and there are many who have given up in the indio costume to dress in the European style; they are all Catholic, and are found mostly in large numbers in the provinces of Cebu, Iloilo, and Samar. Almost all the commerce is in their hands, which does not please too much the alkalde. Indios make such a high sense of the wealth of *mestizos*, whom they like to pretend to be such, in order to be regarded as opulent. In some villages, as for example in Viñan, they give themselves all for the *mestizos*, without worrying about the necessity where it puts them to pay a double tribute. Today the government finds its account, but this state of affairs may have, subsequently, fatal consequences that would be too long to develop here.

Children born to the union of a Spanish *mestizo* with a Chinese *mestizo* are called *Tornatras*; but those of the union of a Chinese *mestizo* with an indio are always considered as Chinese *mestizos*. We still find some *mestizo* breeds from mixtures with *Negritos* or with Sepoys from India; their descendants live in a particular street in the pueblo of Pasig.

Pure Chinese form a separate population; is the especially calls *Sangleyes*, or merchant travelers; they had relationships with the inhabitants of Luzon, long before the Spanish discovered this island, and already some of their descendants were established inland: the defeat of Limahon and the destruction of his fleet increased considerably their number. Later, the Chinese were allowed to live in Pampanga, on the express condition that, inside the country, they would only deal with agriculture and would trade only in the *alcaiceria*; but they were slow to break into the population at the cost of bigger sacrifices. In the beginning, they contented themselves to sell what they carried loaded on the shoulder using a kind of lever called *pinga*; since that time, they stayed in even the smallest villages around the capital, where they compete formidably with the indios; but they rewarded badly the government of this favor because during the expedition of the English against Manila they got along with them and sided openly on their side; they are, besides, insurgent several times; so that we were obliged to decree that in the future they would remain shut up in the *alcaiceria* of San Fernando, to engage in their trade. They soon found a way to free themselves of this discomfort; they started trading wholesale and in retail, and even sent agents from all over to peddle their goods. They were thus, in some imposed in the Philippines and spread the most dangerous places of the neighboring islands, such as in Solou and Borneo, where they suffer because they render helpful.

The Chinese living in the Philippines are, in general, medium size, although in China even there are many very handsome men; we had occasion to convince ourselves a day that all foreigners, then to Canton, get presented, M. Thom at the head, to the magistrates of this city. Among the people who came to receive us and who were Tartar Chinese, there were several who did not leave nothing to be desired for maintenance and good manners. This Mr. Thom, who is now a government English interpreter in Hong Kong, harangued the magistrates with remarkable eloquence. The Chinese who live in Manila and who come mostly from Macao, Chancheo, Nyngo and Canton are very ugly, which is partly explained by their social position because these are usually grout (porters) and servants, who come to the Philippines to trade and who pass, every year, their savings to their families. They speak, like all Chinese from Macao, some Spanish and Tagalog. Their costume is similar to that of Macau and Cantonese *coulis*; it is a kind of mostly blouse-like, a shirt called *bisia* and wide white linen pants, very low bottom, tied by a slide; sometimes these pants is black or blue. They shave their heads, keeping only one braided tail, and carry a small black cap surmounted a red knot. Their shoes are black, rounded by the end, with thick soles, of paper; they receive them all facts of their country.

The *gobernadorcillo* of the Chinese and their *alguazils* have for hallmark of their office the European hat overcoat their Chinese cap, and in hand a cane with a cord; this cane is, in all the Philippines, the insignia of command.

It is said that these Chinese are good accountants and that they calculate with the highest speed, using skewered balls five by five in small iron mandrels, of which ten rows are contained in parallel wooden frames. The first represent the units, the others dozens. They know only the decimal calculus; they have also records, but it seems that they do not agree what is properly called bookkeeping.

Regardless of wholesale and retail trade that they share in Manila with the mestizos they are still grocers, fruit trees, *gargotiers*, confectioners, both at home and only in the streets. Other Chinese are tailors, boot makers, shoemakers, soap makers. In a word, it would be difficult to list all the types of industry to which they belong deliver. Moreover, they send home regularly their savings.

Chinese doctors are often called even by the Spaniards, and there are some who have made remarkable cures; they feel the pulse of both sides, one after the other, and pronounce in a tone of oracle their stop, to tell if the disease comes from the excess of hot or cold; because, as well as as we said above, it is always the defect of equilibrium between those two agents which, in their view, gives rise to the various inconveniences to which men are subject, and restoring that balance is the goal of all drugs they prescribe: they never make surgical observations and never apply leeches; the plasters and the topics take their place, they say, instrument. We only pay them after healing, but they still claim some advances for the cost of drugs. When they succeed, they are raised to the skies; if the patient dies, we are content not to pay them the balance due to them.

Their medical material consists of objects that are almost entirely unknown, but some of whom have truly extraordinary properties: we have already had opportunity to point out that we have used several successfully in Manila; would it be the same in France?

Chinese barbers are very numerous in Manila as in China; which is not surprising, given that the Chinese only cater to their compatriots. All their employees, their cooks, their servants are Chinese. When they are poor, they live together, eat at the same bowl; those who are more at ease deploy a great luxury and seem very happy: a few have cars; but in this case their coachman is not Chinese.

The Chinese, as we have said, shave their heads, leaving hair only at the top of the occipital region, from where they make descend a long braided tail. He is very curious to witness, without being seen, this part of their toilet, which is done using a razor in the shape of a small triangular chopper. The barber walks, on the eyelids, on the mucosa, on the cartilage of the inferior eyelid and even on the globe of the eye, a kind of small brush, under the pretext of

washing this organ, in exciting a little tickling: this operation causes a lot of *ophthalmia*.

Cleaning the nose and ears with pins and small instruments made on purpose, is still the competence of Chinese barbers. We have them often admired in China itself, because that's where you have to see them to judge them well. Placed at the top of the varanda of the consul of the Netherlands, in Canton, we were watching them as they went to proceed with their operations. They put down their practices by touching and apply magnetic friction; they pass their hands with their heads on their shoulders and to the armpits and then shave them, and, when the operation is over, the Chinese get up, stretch out their arms and
yawns as if he were coming out of a long sleep.

The Chinese of Manila have paintings in their houses and a kind of altar, although they do not profess the religion of Buddha and that they are almost all Catholics. The Chinese procession of the day of Corpus Christi, to which they attend in body, candles in hand and dressed in robes of silk, having their authorities at their head and musicians to accompany their song, forms a very curious spectacle; they display a great luxury. They come out of the parish of Binondo, to which all belong.

The day of St. Nicholas is one of their greatest holidays. They then build, at great expense, floating pagodas richly decorated, and move in body towards the hermitage of Saint-Nicolas, by the banks of the Pasig, above Santa Ana, and they celebrate this great holiday that recalls the memory of a miracle: a Chinese, pursued by a crocodile, having invoked the help of the saint, the terrible amphibious was changed to stone. The object of this metamorphosis still exists near a small ruined chapel, where they go every year to celebrate this holiday. Their back to Manila, all the pagodas are illuminated; we drink, eat, receive everyone, and sometimes Chinese comedies similar to those that I saw playing, with more apparatus, in Canton, in the rooms to which the English gave the name of singsongs (places where we sing songs).

The favorite games of the Chinese are the *taypo*, the pass-dix and cockfighting; but the first is what they prefer greatly. They also like to smoke opium, and at this indeed, they rent the ground floor of some houses of influential people who enjoy, in Manila, what we call the military and civil fueros (privileges), which makes them protects from prosecution of provincial alkaldes.

Often the Chinese also come together to form music orchestras: fortunately, one is only exposed to hear their noisy and discordant harmony that the days of big party; but it's especially in those who celebrate for the arrival of a new governor that this unbearable Charivari resounds in all its brilliant originality. Sometimes, too, in the evening, when it's nice moonlight, three or four of them

meet in one of their shops to scrape their little sour two-string and long-sleeve pocket, and play with their bamboo flute.

The food of the Chinese is very varied: they are satisfied, however, a small number of dishes at each meal, provided they are abundant. The rice cooked in the water also keeps them in place of bread, as to the indios, and the pork meat is their favorite meat. Sitting on chairs, not in *cuclillas* like the indios, they use, as forks, two small cylindrical rods, 6 to 8 inches in long and 2 lines in diameter, made of ebony or ivory, and which is called, in Manila, *sipù*. They place one of these chopsticks between the thumb and forefinger, and the other between the index finger and the middle finger; the two remaining fingers are used to direct them, when they go for meat or vegetables, always cut in small pieces, to soak them first in a sauce and then bring them to the mouth: they make them likewise for rice, which they swallow, with the aid of the *sipit*, a considerable amount. Looks like those little chopsticks were invented for hygienic reasons to prevent them to eat too greedily and force them to take only a small amount of food at a time. Dry fish, salted vegetables, horseradish and mustard leaf, and some dishes they call *cutchay*, are the number of those who please them the most; they also love every kind of sauces. They usually only drink pure water or hot tea. As a treat, they have the *boulaman* or vegetable jelly, *pansit* and some jams. The fins of shark, the *tripan* (balate), the nests of *salanganes* and deer tendons are not of general use among the Manila Chinese because of their high price; they make up for it by the tapa deer or heifer. As for the *pansit*, which is their favorite dish and has become a general treat for all the inhabitants of Manila, there are two species: one consists of a rice paste called *laxa*, a kind of vermicelli, *miqui* or wheat flour made of macaroni, and a vegetable called *mongo no nacido*. These ingredients, having been cooked separately, are stirred and put back on the fire in fat; we add some goats, *cuchaï*, a kind of Chinese shallot, tango leaf or ear's rat, cooked meat sausage wrapped in dough flour, *quechat*, kind of soya made of crushed goats; then, at the moment of serving, one expresses on it lemon juice. The other kind of *pansit*, called *lanlan*, is a sort of transparent vermicelli that comes from China; we add chicken broth and cut pork in small pieces. There is no need to make a detailed description of other Chinese dishes, a description all the less interesting for our European readers as the names of the ingredients they are made of are unknown and could not be translated.

The Chinese being of an essentially docile nature, enterprising, industrious, industrious and joining habits of great economy, they can hardly sympathize with the indios, who are far from possessing all these qualities; so they live in perpetual hostility. Indios, jealous, spare the Chinese neither invectives nor stones or stick blows, or even sometimes the blows of knife. In their eyes, the Chinese are dogs; they knock and steal at the sight of everyone, in public; and all this, as we have just said, by following the jealousy they inspire; because almost every Chinese live in an ease, fruit of their work; they often spend the

night without sleeping, which does not prevent them to be early at work. The poorest of them live even better than many indios who pass for affluent; and when there are any, reduced to the last misery, are put in prison, for want of acquittal for their tribute, they are fed then by rich compatriots, who give them alms and try to get them out of prison with a fund established for that purpose.

The Chinese Catholics are buried in the common cemetery; as for those who have remained Buddhists, we enclose the body in a hardwood coffin of molave, with sufficient food, *sipit*, paper, candle and some other objects, it is buried on the ground, of Bancutay, near lepers hospital, an addition of a small hill, and cover the place with stones. In sign of mourning, they wear, during the ceremony, a band of black silk around the neck. In China, mourning is white, and it is in this costume that they will prostrate themselves on the graves; we have often witnessed this in Macao.

We have repeatedly sought to enlighten the Spanish Government about the harm that the Chinese do, as we say, at the colony, and several royal ordinances were made to get them into the special position that was assigned to them when they were admitted; but these ordinances have never been executed: their patience, perseverance and the crowd of small ways that they know how to use by the way have always prevented us from being disturbed. In truth, the government derives considerable sums from them, and they are not useless to local politics; there are many people who think they are needed in Manila, and many are of the opinion that we could not do without them. In indeed, no one in Manila (not even the indios) would consent to practice various trades and professions that the Chinese do not scorn; and, if they were forced to leave the capital to go to cultivate the land, we would find everything suddenly in great embarrassment, and we would risk see most small shops close, the indios having neither the love of work nor the perseverance required for the retail trade.

It is none the less true that, in terms of generally speaking, the Chinese have often shown strong in danger. Their conduct, at the time of the English expedition, were most reprehensible; their revolts put more than once the colony two fingers of his loss. Waiting, what we say is on the faith of historians, and it would be possible that, in what they said, there would have been a lot of exaggeration. We make this observation because that it is indisputable that, for appearance at least, these Chinese are the most peaceful men in the world.

The enemies of the Chinese ask where can this persistence of the colonial government in keeping them in despite the repeated orders of the metropolis, and they declare that they do not understand what benefit the country derives from it. On the one hand, they give the Indians lessons in corruption and venality; on the other, they bring out all the cash without to return, because they bring from their country almost all objects they need; they form a government in a government; by their language, that few people, apart from

them, understand, they have the facility to train between them links which it is impossible to penetrate the secret. In any case, add their enemies, nor the tribute to which they are subject, nor the big interest they pay for the money they borrow, or the services they make, nor the sacrifices they make in appearance can they balancing the dangers that Manila would run in the case foreign invasion, by the ease with which they would have to consult with the enemy in advance and to ensure the success of his projects.

CHAPTER XXIII.
MORES OF THE WHITE PEOPLE AT MANILA.

Pride of the Spaniards towards the sons of the country. - Awakening of a Spaniard Manila.- Idem of a Spanish woman.- Bath taken at home.- Lunch.- Occupations of the morning. - Visits. - Having dinner. - Nap. – Description bed and many pillows.-Evening walk.-Tertulias. - Supper. - Morals are changing. - English and French Americans. - Modes of France. - Life of small employees and supernumeraries. - That of alcaldes. - Balls. - Dance evenings. – The Escolta street. - Auditoriums.

The Europeans who live in Manila have kept the customs of Europe, and there is scarcely anything that those who have formed intimate bonds with the sons of the country or who have entered their families through weddings, who have adopted their habits and their way of life; this is to say especially about the uncomfortability that characterizes them and to the importance they place on everything that can add to the approval of animal life.

Many Spaniards who lived miserably in Europe, having obtained the free passage for the Philippines, were enriched in a few years; they had this advantage to the character of the Filipinos, who at one time did not think only of eating, bathing, and having fun. The Spaniards, on the contrary, showed activity; they were undertaking trips to New Spain with the help of funds that the pious works lent them, for the interest of sea or big adventure of 50 per cent, which notwithstanding its elevation, allowed them to realize up to 200 percent profit on China's or Manila goods they were boarding, so they grew rich often in one trip. Those who remained in Manila wagered for others, who gave them back in turn the same service in an upcoming occasion. But the enfranchisement of Spanish possessions in America, that we owe in part to those who received in Spain the nickname *ayacuchos*, has compromised a large number of fortunes in the Philippines and almost ruined the pious works.

The Spaniards, whose character is naturally haughty and susceptible, have always regarded themselves as very superior to the *sons of the country*, although they do not absolutely refuse to recognize them as coming from the same blood as them. Moreover, these *sons of the country*, with few exceptions and except for some defects, the result of their imperfect education, are generous and helpful. They receive with open arms the newcomers, present

them everywhere, introduce them in their family, offer them credit, money and up to of linen, because it is rare that a European who arrives in India brings enough with him, not knowing in advance the way they are dressed: they also lend them their horses, their cars, and look at them in all respects as brothers. Unfortunately, Castilians are not always grateful as they should be; so it is rare that the good intelligence subsists long between them and the *sons of the country*.

The Filipino Spaniard usually wakes up at seven or eight o'clock in the morning, and, as soon as he has his eyes open, as well as in Europe, he asks for his *gicara de chocolate* from the indio or the negrito who serves him; he stays for a few moments in his nightgown, which is none other than the pants with the shirt on top as the indians wear them, smoking his cigarette. Women sleep in *saya*, and, when they get up, they put on their *tapis* to go to the bath, either in the river or at home. In the latter case, the bath is to pour on the body, starting with the head, two jugs full of river water or cistern. It should be noted, however, that before taking this bath, they wash their heads with a cold infusion of *gogo*, which, as we have said in one of the previous chapters, has the property of lathering the water like soap. Living in the water is the greatest pleasure of Filipino ladies; they all know perfectly how to swim, and, dressed in their short red shirt, wrapped their *tapis*, which would hinder the most skilled swimmers in Europe, their long hair scattered on the back, they cross the river from Pasig with the greatest ease. We are hardly out to bath, or even while you're still there, we're enjoying to eat fruits and especially mangoes, and at same time an indio or indio woman wipes your feet, the body, and presents you a white garment of laundry, made of one of those native fabrics so the coolness of the bath.

When the house is located near a river, the bath is takes in running water, that is to say in a small house closed, made of bamboo, and each of which dwelling to his. Men and women bathe together, but still dressed, which maintains decency; often we have fun leaving the house to go swimming in open water in the river. Some people have mobile baths, placed on canoes, and which can be transport from one place to another.

The bath taken, we bring the lunch in the bamboo box: it is appetizing and consists of rice, fritada, ham, pickles, some cooked fish, pineapple and mangoes. We cannot imagine the consumption that some people make of these fruits; I saw some who, while waiting for lunch, ate several dozens. Cigar and betel are the necessary sequel of any meal, but especially the one who takes himself out bath; the pleasure that this bath provides is all the more vivid, if he takes himself to the country, on a beautiful holiday and in a large meeting.

When we went swimming outside, we realized by car; then the lunch is over, we are splinting again; this car is a Birloche, a kind of a four- wheels cabriolet, of

an elegant shape, with two horses hitched to the Aumont. The ladies, in morning costume, that is to say dressed in the indio fashion and hair falling, go to the walk, or make visits, or shop at Escolta. We will point out, however, that it is less common today than it was formerly to meet them in this neglected outfit and the cigar in his mouth, because the European label is introduced more and more in Manila. On this subject, we will observe again that it is rare to see a lady taking a car ride with another man than her husband; if it happened, we would not miss not to talk about it in the salons of Manila, or, if both walkers are single, we would watch their meeting as proof of an arranged marriage.

At nine o'clock, most of the men, dressed in white and in a cloth jacket of China (grass cloth) or of English calico, surrender, the employee to his office, the merchant to his business; he goes to customs, or to the people with whom he is in relation, knowing the news of the day, departures and arrivals of ships. Employee has lunch at the office, smokes cigar (puro) of 4 superior, and at three o'clock in the afternoon, he goes home, where his family is waiting for dinner. This meal, which consists of a wide variety of dishes, is pretty much the same for everyone; the governor himself dine little better than the employees in his office. The most used wines are the seco xeres, the madeira, the carlon of Catalonia, and especially the wine of Val de Peñas; but it is rare that they can be procured in good quality because they suffer large alterations before being delivered to the consumer. Besides, there are many families, even strong ones easy, where we never drink wine, observation that we had already been very often made in Spain.

Filipino women are never happier than when they can, sitting *in cuclillas*, in the kitchen, where their appetite pushes them, eat *morisqueta au* tasty *sinigou*, with dry fish, with appetizing fritada, with Chinese ham and sometimes with stag *tapa*; they join as seasoning *pajos* and green mangos, preserved in vinegar, and often also jams. After overcoming the first surprise that cause in ways so different from those we've been accustomed, we cannot help contemplating, with a curiosity mixed with interest, a young and pretty woman, squatting in the indio fashion, the saya rolled up between the legs, leaving delicate feet exposed in velvet *chinellas* embroidered in gold and silver, walk gracefully the hand of the *morisqueta* to other dishes, borrowing to each of them some tasty piece, and carry the whole *bocadito* with a mouth adorned with white teeth like pearls. If you attend this familiar meal and if they want to show you special kindness, they offer you in turn one of these delicious *bocaditos.* Politeness wants you to accept, and from that moment their confidence in you becomes whole; they allow you to attend Sundays at the family bath. But they do not allow yourself the slightest observation on their uses; they do not accept any, and say that everyone, in the world, must make *su gusto*; if you have clumsiness to insist, you are irrevocably lost in their mind.

As in Spain, dinner is usually followed by the nap, and we often fall asleep Cagayan cigar to the mouth.

We will take this opportunity to describe the way of sleeping in the Philippines, a rather unique way that deserves a special mention.

The beds used in Manila have no mattresses, but a rattan bottom, up to date, covered with a mat plus or less elegant; they are usually large, and at each angle stands a kind of column that supports the sky of the bed, which is nothing else than a wooden frame that supports the rods on which runs the mosquito net.

We go to sleep in a special quarter for the night, similar to that of the indios and very light. On the mat is laid a sheet to cover and a cotton Ilocos blanket, but rarely used. Pillows do not not missing, because it is of their number that depends the most or less enjoyment and freshness enjoyed during sleep: there is one for each limb, and the air circulates under and on the sides; but the cotton cushion, called *abrasador*, requires a particular description: it is cylindrical shape; its length is 5 1/2 feet on 10 inches in diameter; it is more or less hard according to the taste of the person, covered with a fine linen, embroidered or not, and it is to her that it owes its freshness. As the name suggests, its destination is to be held embraced, and it is ordinarily between the legs and arms that he is placed during the sleep. We leave between the *abrasador* and the body a suitable distance for air to circulate. To the first view one might think that such a cushion should warm up instead of refreshing; but it's the opposite, provided that we know how to use it. The new ones have as much can hardly get used to it than those who once took it the habit of trying to do without it.

Many families lie in the evenings on the ground a huge double mat, on which everyone sleeps, but where everyone has his place marked by his *abrasador* and the four or six pillows that belong to him. A huge mosquito net attaches to the four corners of the room. It is especially by choice and even though we have beds we prefer to sleep on the floor, because it is cooler, so much heat of the night is excessive. There are times when we have to leave the windows open, one does not suffocate any less.

The way to store the pillows each has is to place one under each leg, one under each arms, one under the head and one under the kidneys, plus the abrasador which we talked about. The body does not support each of them that by one point, everything else is laying empty, so that the air circulates around the body on all sides, and we do not is not less very conveniently and very softly lying down, even on the floor. We could perhaps adopt in France the use of the precious abrasador during the great heats of summer. We regret very much

that we could not give, in our atlas, the representation of an inhabitant of Manila lying on his pillows.

At five o'clock everyone is dressed; the ladies, elegantly haired, their hair intertwined with natural flowers, dressed in short-sleeved dresses made with beautiful embroidered fabrics of nipis, piña, sinamay, grass cloth of cotton, go up in their birloche (when they are accompanied by their riders, the lackey, standing behind the car, holds a small stick of lighted match, at the hand, to present to his master, when he wants to smoke), which leads them to the Calzada and on the edge from the sea, a charming promenade where, on one side, the fortifications of Manila and from where one discovers, on the other, the admirable view of the bay, with the ships that furrow the waves. On the horizon, we can see the island of Corregidor, whose telegraph buildings signals going to 20 miles offshore, and the islets of Monja and Frayle (the religious and monk). On the right is the majestic mountain of Mariveles, refuge of the Negritos nomads of the province of Bataan, which, from its summit, dominate on two seas. It is at this walk that all the good of the society of Manila is meet in the evening; and every turn that the car makes are so many *adios, a los pies de vuestra señorita, beso a VM la mano, cavallero*; greetings that on pain of to be considered dishonest, we have to exchange, even with people who have only been seen once.

The pleasure offered by this walk is doubled if there find some newcomers from Spain; we come to see the newcomers, and, in the evening, in the *tertulias*, they become the subject of all conversations. Who are they? How are they? Are they good? Are there young people people? What the niñas add in a whisper: Are they married?

When Angelus rings, everything stops suddenly; horses, cars, pedestrians, everything becomes motionless: everyone recite his prayer in a low voice. After a few seconds the noise start again; these are the *buenas noches* that we give ourselves from all parts. The children kiss the hand of their parents; the servants, in the houses, bow to their Master, saying to him in Tagalog: "Magandang gabi po" (Good evening, master). Walkers are heading in haste to take either chocolate or tea; they find their homes well lit, because glass globes suspended from the ceiling are lit. Moreover, when placing the torches on the tables, they are always placed in glass bells, an essential precaution that are maintained with such care against the currents of air. They do not know the use of the bells to call the servants, so they have to shout at the top of their voice, and often go to meet them when they need their help. The parties undertake, the parents play the ladies or cards, and children with concha. The society is divided: some go to visit in large salons, where one sits on two rows of chairs placed in the direction of the open louvers, to enjoy the fresh air that penetrates. The men are on one side, women on the other. The people who have no visits to visit go to Escolta where they browse the shops, stop to talk about news of the day, what they saw at the promenade, new arrivals, events of the

metropolis. At eleven in the evening hours, everyone pretty much went back home, and the gates of the city are closed until five o'clock in the morning: it is then that we serve supper, which usually consists of *tinola*, that is to say in a chicken cooked in water and garnished with pumpkin pieces, plus the inevitable rice. Rich people, who do not eat, are content with a glass of lemonade or water in which they soak a piece of azucarillo. Wherever we go, this species of sweet water is presented as refreshment, sometimes accompanied by betel and cigars.

It must be admitted, however, that the mores we come about to describe already begin to visibly change, and that, apparently, they will soon be placed to the news that is introduced. If morals, old ones have blameworthy sides, there is also something endearing in this naive simplicity, in this geniality who cannot conceal and lets his most intimate thoughts escape. Whoever knows more thoroughly inside families are not long in coming back from the bad opinion that he had first conceived and in him the manners that young Manilaises draw from almost continuous contact with the indios with whom they have been often raised. Moreover, it must be said that among the reproaches that we can do to the ladies of Manila, there are some many they deserved only for wanting to emulate women of employees from Spain; of another side, it must be added again that husbands, in the Philippines, do not pique themselves with the most scrupulous fidelity.

Foreigners, most of whom are English and Americans, live in the suburb of Binondo, on the edge of Pasig; there they are like in their country, which they follow all uses. The English, and especially the Scots, who get along with trade and which are mostly in all of India, usually arrive there with little money, but with open credits on London or Glascow; by this way, they negotiate their bills for so many days of sight, and, with the funds they procure themselves, they ship ships whose cargoes, sold in London, serve to pay their bills. The houses they live in Binondo are large, airy, suitably furnished, and they know how to surround themselves with all the comfort they love. In the evening, they drink their tea and their grog, and smoke strong cigars. The English have the advantage over us of knowing to make a homeland everywhere: from a character naturally to on the one hand, they find in all places their own customs; they do not regret the fog of the Thames or the Humber, while we search in vain for distant climates and the mild climate and the pleasant sociability of our beautiful France: also do we meet, in the countries some foreigners, that a very small number of French, and those even there almost never form temporary, do not take root and sigh without stop after the return.

The Spanish employees are almost all poor, hungry (*hambrientos*), as the natives of Manila say, and yet they display a great luxury. Since the highest chief up to the second lieutenant take in the pay of 20 francs a month, all go by car. Often after having studied a little in the country, they make a trip to

Europe and return with a better place than they had previously, for example, that of *alcalde* or a superior employee.

For a long time, the costumes did not experience any variation; today the fashions of Europe are beginning to be introduced among señoras and señoritas of Manila: in the fights of the fashion magazines, and when a ship come from France, impatience and curiosity are pushed to the point, that we would like to see everything before nothing is unpacked. Although the climate is not favorable to hats, silks of France, gloves, corsets, we are nevertheless convinced that French fashion objects would be in great favor if the arrivals were regular and constantly supplied the market: unfortunately it is not so, and a whole year often happens without that a French ship appears in the port of Manila. The English are much more accurate: this is due to the character from both nations.

Small-scale employees, both military and civilian, swarm there; some are even *cabanistas*, a kind of supernumerary, who receive 25 piastres a month while waiting can give them a place. Well, those ones are not too unhappy; they meet several to make house together and easily find money to borrow. There is not a single white that comes out differently in the car, even for the shortest race; we forget almost how to walk. The wealthy people have four and even six horses in their stable. Military employees live mostly indoors of the city, and civilian employees the suburbs or pueblos from around. Those who have absolutely no way of having a car go to their offices by canoe or banca 20 feet long by 2 wide, and although these frail boats fly on rivers, crossing each other in all senses, nothing is more rare than hearing about a misfortune.

The chiefs of the provinces, *alcaldes* or governors, live very far off in their royal houses; they often oppress the poor indios, and in this way make considerable fortunes. However, if they are married, their children, who, in the provinces, have heard about the pleasures of Manila, burn with impatience to enjoy it in their turn; of so that when their parents, at the end of their duties, come back to the capital, the young people throw themselves to body lost in these pleasures, and parents are pretty crazy to imitate them. Balls, parties, expensive shopping are joining money loans to all their friends because the Spaniard is naturally kind and generous, and this conduct imprudent is not slow to bring their ruin: also do the sons soon have no other resource than to enter as cadets in a regiment or to be captains of ships merchants.

Balls are one of the most sought-after entertainment in Manila. We can gather up to seventy dancers, whose toilette will deploy the most dazzling luxury in silks from China, in Borneo diamonds, in Sulu pearls. Young people are not put on it with less brilliance than married women, and they never put twice the same dress. Struck with the madness of similar expenses, a few people have imagined small balls or evenings dancing (*baillecitos*), where we go without

ceremony and in a bet that is about the same as every day. Each it is all the better for these meetings to become more frequent.

We have already talked about the street called Escolta: it's a perpetual bazaar where you can buy everything that we can desire in clothes, novelties, hardware, Paris articles, drapery. On both sides of the street reign shops where there are also a lot of small objects, that Spanish-speaking Chinese call *chucherías* (trinkets). Those who hold these stores, and who are all Chinese, receive their practices with the most great politeness, giving everyone the title of *siñolia*, wondering if that included *cosa, cosa siñolia*? We know that the Chinese cannot pronounce the letter r. They give credit to everyone, and all agree to sell their goods at the same price. The richest are owners two or three stores and pay employees of their nation to lead them. Some Europeans have unsuccessfully tried to open also stores to make them competition, but they could not fight with them. Their economy, their order, their talent for sales and their patience difficult to meet in Europe: we would meet them at most in some provinces of France whose populations are laborious enough to compete with the Chinese for the retail trade.

As soon as a cargoes arrive, these Chinese buy a large amount of goods that they share between them: one sets the prices at which others comply, and all this is done in a language that nobody understands, while they also speak the tagalog and sell to the *mestizos* and the Tagalogs as to the Spaniards.

We have already given an idea of the construction of bamboo halls without a single iron nail, and we mentioned particularly that of the sabana or plain from Arroceros, near La Calzada, in front of the walls of Manila. It is raised on pillars of a single room and a great height; its shape is roughly elliptical: there is a partition (*luneta*) where women are admitted with the men and a gallery with two or three rows of chairs. At the entrance, we have established *fondas* or shops refreshments. They play Spanish comedies and even vaudevilles translated from French. We leave to think what interest can have for a public manilais the translation of the *Gamin of Paris*! Actors are often young men from Manila and some Indians their best without being able to stop the public from yawning
and to sleep; but, in spite of the boredom that this public feels there, the crowd of spectators is so considerable that some representations to cover construction costs of the room. The pueblos of Tondo and San Sebastian have theaters where we play plays in the language: they are so long, that for three hours per evening, one piece is enough to fill several. They deal with religious subjects: sometimes it is the wars between the Catholics and Mohammedans (*moros*), sometimes loves of unfortunate princesses shut up in wild lairs whose entrance is guarded by ferocious beasts and where heroes will deliver them. Moreover, these actors, as well as those who speak Spanish, mutually cripple, to whom better still, the language they deliver; they do not understand neither

pure Spanish nor elegant tagalogs. Moreover, the frequency of storms and the speed with which the torrents of rain come to fall have made adopt the use to put down the posters that, on the day indicated, if it was raining too strong, the representation would be given to the first working day where time would allow.

CHAPTER XXIV
LANGUAGES OF THE PHILIPPINE ISLANDS.

The Spaniards, at the time of the conquest of this archipelago, were not long to realize that idioms that they spoke were different from each other; because they were hardly understood, and sometimes not at all from an island to the neighboring island. The distinguished, among so many dialects, are the bisaya, tagalog and pampango, which appeared to be the mother languages, because they are, indeed, more complete and more perfect than the others.

Few traces of these written languages remain, as the habit what did these wild peoples have to express their thoughts on pieces of banana leaves, using a fragment of sharpened bamboo, made it impossible to keep the few manuscripts found there.

As a result, research carried out in the libraries of convents and notes which have been communicated to us by the religious, that these manuscripts were limited to a few leaves on which the inhabitants inscribed the number of their buffaloes and some other details of personal interest, but that they contained nothing that related to history of the country.

We have often discussed, in the works that we have done about the indefatigable zeal of Spanish missionaries, the origin of languages of these archipelagos and their relationship with ancient languages: some have claimed that their elegance and their turn brought them closer to Hebrew; others that they had, by their character, more than one relationship with Arabic; others, with Chinese and Japanese, because indeed, we find some words from the languages of these nations, whose *champans* (ships) came more than once and still come wrecked, driven by the northeastern winds on the east coast of the Philippines, which is, at the time of this monsoon, quite inhospitable.

Most of the opinions, however, make them drift of the Malay language, of which they have the wealth, the phrases, the similarity in certain words, the identity in many others. This language, in fact, presents the bigger relationships with some of the spoken dialects in the Bisayas Islands, located in the southern Philippines.

We find, however, among words that are pronounced in the same way, but with a different meaning, and among words that are all written differently, but with

similar meaning. Thus we can arrange from this number the words olo and ulu (head), puti (white), langit (sky), which belong to the Malay and Philippine languages; the words mata (eye), susu (udder), batu (stone) are found also in Malay, Bisaya, Tagalog languages, and in the Cebuana and Lutaa dialects. A few words, such as lina instead of dila (tongue), babim place of baboy (pork), do not offer that little difference to the pronunciation.

The Tagalog or Tagalog language is clear, rich, elegant, metaphorical, poetic; it facilitates improvisation, to which are so apt the natives of the Philippines, that it has been said of them that they have what is called *numen poeticum*. Difficult to learn thoroughly, it requires a lot of exercise and perseverance, which gave birth to this Spanish saying that is often applied to those who engage in his study: In order to know it, you need a year of art y two of *bahaque*, which means one year of study and two of practice; because *bahaqué* is the only garment known to us under the name of loincloth, worn by the natives of the mountains, as the peoples of the Pacific Ocean, and that it should be carried with them, that is, living with them for this time to acquire this language. We are surprised, indeed, when one indulges in this study, to find all the days of new words, and to have soon collected thousands that are not found in printed books.

It is not clear in what sense they write tagalog characters; some say that these peoples wrote right to the left, and others claim it was from the top below, as the Chinese do, with signs that had different values depending on whether a point was added in up or down, and which served to form words of which one alone often had six or seven different meanings *.

** See the table attached to the flax of this work.*

To the elegance of language they joined the most polite sought; and, although they use the pronoun *tu* (*icao* or *co*) by talking to the people to whom they owe respect, they constantly added the word *po*, which corresponds to monsieur, or *po co*, my dear sir. A thing that is singular, it is that the affirmative answer of a man was speaking by *oo*, yes, and that of a woman by *oo*, *po co*, that is to say, yes, my dear sir; which is the obvious clue to the distance that there is between man and woman, which, before Catholicism shone on this archipelago of the Far East, was in a dependency if absolute, that she was considered a slave.

They were very polite to each other and treated each other according to the rank they occupied in their social hierarchy. They do not would not allow today to pass in front of someone without bowing, holding hands juxtaposed like to crack the air they will go through, especially when they pass in front of a Castila (Spanish), name they give to any white figure. We also hear them pronounce very often the word *tabi*; this word, usual to the coachmen of Manila, should not be confused with the word *gare* of ours: this one is almost a threat, while the other is a prayer; because *tabi* equals our word *allow*; it's like

a kind of excuse they ask to pass. These forms polished language, pushed to excess, do not they helped to give their habits this addictive stamp slavish that makes, for example, that still in some provinces we see the natives coming to the Castila to solicit him to put in cuclillas (squatting) before him, raise his head and wait for an answer?

They had seventeen characters or signs, three of which were A, E, U, which took place of the five ours, because E also meant I, and the sign U, O: it is to this pronunciation that we owe so many varieties in words; so *tabi* himself pronounced also *tabe*, as *olo* pronounced *ulu*.

TABLEAU

des anciens caractères de la Langue Tagaloy.

On compte dans la langue Tagaloy ou Tagale, dix sept caractères ou signes, trois voyelles et quatorze consonnes. Dans la forme, les caractères sont ainsi qu'il suit :

Voyelles (1)

a e, i. o, u.

Consonnes.

ba. ka. da. ga. nga. ha. la. ma. na. pa, fa. sa. ta. ca. ga.

Les trois voyelles équivalaient aux cinq mètres, car comme on le voit, les deux dernières ont chacune deux prononciations différentes. Les caractères des consonnes se prononçaient tous à l'aide de la voyelle a, comme ci-dessus.

Le point placé au dessus des caractères changeait la voyelle a en e ou en i comme

Le point placé au bas des caractères changeait la voyelle a en o ou en u comme

Le signe u était toute la ponctuation des Tagales.

Ils écrivaient de droite à gauche ; ainsi *mail* qui se traduit par **Mabi** ou **Mabe**, s'écrivait ainsi

Le signe ◌ appelé *ma garan*, équivalait aux diphtongues *ma, me, mi, mo*, ainsi ◌ signifiait *Bauco* ou quelques autres mots.

Rien ne donne une idée plus complète, du le fière Gazparid, polyglotte océanien, du plus grand mérite, des difficultés qu'il y avait à lire cette écriture qu'il fallait deviner que les signes suivants ᜊ ᜊᜒ qu'on lisait *ali* et qui signifiaient la périphrase entière pour dire une épine, entre d'autres idées différentes.

Les signes ᜊᜓ ᜊ᜔ qui se traduisaient par bata (*enfant*) signifiaient aussi sentinelle, troupe, foudre et quatre autres mots.

Les caractères Tagales ᜊ ᜊᜒ et ᜊᜓ Malais équivalaient. Le mot *ulo* qui dans ces deux langues signifiait Tête, suffisait pour donner une idée de la différence des signes qui servent à représenter les mêmes mots.

(1) Un ouvrage sur la langue Visaya donne les caractères suivants :

Voyelles { a e, i. o, u.

Consonnes { ba. ka. da. ga. ha. la. ma. na. nga. pa. sa. ta. ca. ga.

The consonants were fourteen, which always accompanied by A, formed a syllable; so the signs representing C, M were pronounced CA, MA, of which one point placed at the top changed the ending to E or I, and, placed at the bottom, in 0 or U.

This way of writing and pronouncing thus offered great difficulties, which increased further upon the arrival of Europeans in this archipelago. The monosyllables EC, CI does not did not distinguish words SE, SI; the D was often pronounced R as in madali, that articulated marali; the F was changing also in P; and all this pronunciation is the same today. We will always remember what we said of an indio, that his talent for painting would distinguish even in France, if he added to the one whose nature has gifted some lessons from our best artists, *Cayo po, ay Fronces ni Castila*? Sir, are you French from Spain? The C sometimes changes to M, the G to Y, in poetry. This last letter is pronounced nasally when it is in the middle of a word and that it is accentuated by the sign that we find in manga, which indicates the plural.

The syllables GE, JI are often pronounced as in gny, the H as the Spanish J (Jota), the Q as the K, and the U as the Spanish U, which is pronounced in French or.

The syncope, transpositions, additions, mutations letters and syllables vary infinitely, and these licenses make poetry so easy, that, passionate for it as for music, the natives of the Philippines improvise with such ease that we witnessed a day, among other things, a touching invocation of singing) addressed to Notre Dame de Antipolo, their favorite virgin, by a nanny who was holding her dying child in his arms.

Two consonants bear signs, it is the *n*, which is pronounced as in Spanish, that is to say as we pronounce the *gn* in French in the word Spain, and the *g* accentuated, as in the monosyllable nga, pronounced of the nose, which only use can learn. This word is not something other than a euphonic connection that is placed between nouns and pronouns or nouns and adjectives, or even all kinds of words. Thus one will translate beautiful horse by *mabuting nga cavayo*, instead of *mabuting cavayo*, uniting the adjective to the substantive.

The Roman characters which were substituted with eagerness native characters made disappear soon so much difficulties; but the pronunciation remained none the less the even. Spanish words that were introduced by new habits and the use of things we did not possess not previously created new requirements in language ; so the double L, in cavallo, was pronounced like Y. We will add that, if the Spanish language has introduced new words, she has not less respected the background of the tongue and the pronunciation, which is the same today; the signs only have changed and have been replaced by the Roman characters: we should do the same for the language of the Chinese, and

this change alone could cause a complete revolution in their habits and their relationships.

These languages have their variations with six cases, as in Latin; they also have their conjugations; so that we can write in both Tagalog and Bisaya languages as well as in our European languages, because they do not give in nothing. So, in these idioms, books have been published in prose and verse, among which are stories, sacred works, poems, tragedies, odes, and these many products have, moreover, the merit of having been printed in Manila. All the Passion has been translated into to, and the people who lived in Manila and its surroundings have more than once been bothered by the monotonous songs which all the huts of the Indians sound during the forty days of Lent. Often they also meet at this time, and accompany, singing, of a music whose harmony is not to be disdained. The idioms spoken in the Philippine Islands by the natives submitted to the Spanish government can be reduced to the following: tagalog (tagale), pampango, zambales, pangasinan, iloco, cagagan or ibanag, camarines or vicol, bisaya, batanes and chamorro.

Two languages can be considered as languages mothers are the tagale and the bisaya.

We speak the most widely used tagal language in provinces of Tondo, Bulacan, Batanga or Bataan, Batangas, Laguna, Nueva-Ecija, Tayabas, Cavity, Mindoro, Samboanga, and even in the Mariana Islands, where the deportees spread.

Bisaya is spoken throughout the Bisaye; but this language differs in some provinces to such an extent that the inhabitants from Uoilo province do not understand very well those of the province of Samar, an island not far distant and with which they are often in relationship.

We can therefore divide the bisaya, by the nuances it presents, into four dialects:
1. The dialect of the island of Panay, which is spoken in the provinces of Iloilo and Capis, in the small islands of Romblon, Tablas and Sibuyan, in the northwestern part of the island Negros (Negroes), which is near Iloilo: we understand and we also speak the same dialect in Samboanga, in the Misamis and Caraga Provinces;
2. The dialect of Capis, which however differs very little from that of Iloilo;
5 ° The Cebu dialect, which many polyglots Pacific Islanders consider it a language apart cebuan and that one speaks in the island of Bohol, which depends of that province, and in the part of Negros Island which, by its east coast, approaches that of Cebu. The natives of this island, however, easily understand the dialect of Iloilo;
4. The dialect of the Calamian Islands and Paragaa or Palawan in his part submitted to the Spanish government, which is composed of a mixture of

tagale and bisaya. All the other idioms speak in the provinces of which they usually bear the name.

The island of Mindanao is divided into so many tribes in its independent part, that it would be impossible to list their different dialects; however the language who speaks there in general, and that is that of the Illanos, that we believed to be Malay, differs from it; it's the more (moro). We the same could be said of the wild parts of Luzon, where Igorrotes, Tinguianes, Yfugaos, Gaddanes, Lesbilaos, the Ftetapanes, and the Negritos or lias, these little ones mountain negroes, primitive races prevalent in

almost all the cordilleras of the Philippines, speak different dialects that often vary from ranchería (tribe) to another.

To give an idea of the constructions and the syntax of both languages, tagale and bisaya, we will start with transcribe Sunday prayers, accompanied by a translation interlinear and some observations, and we will follow some sentences and dialogues that we would have wanted to put in a better order and some words.

SUNDAY PRAYER IN MODERN TAGALOG

Ama nanim sungma his langitca, sambahin ang gnalan
Our Father, you are in heaven, worshiped be the name

mo; mupa his amin ang caharian mo; sundin ang
of yours; come to us your kingdom; followed

loob mo, dito his lupa, para na sa langit; bigian
your will, here on earth, as in heaven; is

mo camin ngai-on nang amin canine his arao-arao;
given to us now our rice day by day;

at patauarin-mo camis nang aming manga otang,
and forgive us our debts,

para nang pagpatawad namin sa nangagcacao-
as are forgiven of us those who committed

tang sa amin; at huwag mo caming ipahintolot sa
faults against us; and do not let us fall into

tocso; at yadia mo cami his dilan masama.
temptation; and deliver us from the evil tongue.

COMMENTS.
Ama namin, Father our. Namin or amin is the genitive of amin, us, who is himself the plural of aco, I. The rest, namin means us with exclusion of the second person; when we understand it, we say layo, and genitive atin or natin. Tagales have no possessive pronouns; they serve, in place, the genitive of the personal pronoun.

Sungma, es; of the verb um, être. The conjugation is, in these languages, extremely difficult and complicated. Ca or ycao, you, always place yourself after the verb.

Sambahin is the future and the present optative of the form passive samba, worship. Ang is the definite article *the* and as do *nang*, of, his, au, nang or his, *the* to the accusative; *ay* or vocative and his ablative. The plural is similar to the singular, but we add to the substantive the word *manga*, to indicate the amount.

Mo is the genitive of that, you.

Bigian-mo; in this case the mo particle is no longer the genitive but it seems to be an indication of the passive mode of verb.

Ngai-on, adverb of time.

Arao, the sun or the day.

Ipahintolot, of tolot, let running.

Yadia-mo, of adia, deliver.

SUNDAY PRAYER IN BISAYA.

Amahan namu nga itotat ca sa langit, ipapagdayet an
Our father who is in heaven, praised be

imong ngalan; moanhi canamun an imong pagcahadi;
your name; come to us your kingdom;

tumanun an imong buot dinhi si yuta maingun sa
be fulfilled your will here on earth as in

langit; ihatag-mo damsin an canun namun sa matagar-
heaven; give to us our rice in

lao; ug pauadin-mo san mga-sala namu, maingun
daily; and forgive us the sins of ours, as

ginuara namun san mganacasala damun;
we forgive those who sin against us;

ngan diri imo tugotan cami maholog sa manga-panulai
and not by law be allowed us to fall into temptations

sa amun manga - caauai; apan baricun mo cami sa
of our enemies; also issued be we from

manga - maraut ngatanan.
ailments all.

COMMENTS.

Ipapagdayet is the future liability of dayep, rent.

Moanhi or *Macanhi*, come, from Anchi, here.

Pagcahadi, kingdom, hadi, lord or king.

Pauadin and *ginuara* both come from the same verb *uara*; the first is the future and the second the present of the passive mode.

Caauai, enemies of *auai*, quarreling.

Many of the words and phrases we use are more in agreement with the use than with the diction and grammar that the greatest number of natives do not understand.

We will not finish these reflections without adding that our opinion the colonial government made a big mistake by not following the example of the Dutch who, in Java, have learned the Malay language in order to be heard Malay, without these being able to understand them when they speak Dutch between themselves. In the Philippines, on the contrary, everyone speaks more or less Spanish, which means puts the government in the hands of the natives, and more still Chinese people, whom they do not understand language.

PHRASES, DIALOGUES, VOCABULAIRES,

TAGALOG ET BISAYA.

PHRASES.

FRANÇAIS.	TAGALOG.	BISAYA.
PHRASES COURTES ET FAMILIÈRES.	VICANG MAICLI, AT CAMAHALAS.	SENTENCIAS MALIPUT CAG SA GUINICANAN.
I. *Pour demander quelque chose.*	I. *Ang pag hiñgi ñg atin man.*	I. *Ang pag panga yo sang anoman.*
Je vous supplie, donnez-moi.	Acoy nag mamacaava, na acoi iong biguian.	Naga ampu, acò sa imo cag naga pani.
Faites-moi le plaisir de me donner.	Acoy na mamanhic, na acoy iong biguian.	Muyo, taga an mo acò, caluuye acò cag tagaan.
Apportez-moi.	Dalhan mo acò.	Dalha dri.
Je vous en donne mes remercîments.	Acoy nag papa salamat.	Naga pa pansalamat acò sa imo.
Maintenant, dans ce moment.	Mamayang, di malilihan.	Caron ugalin.

PHRASES, DIALOGUES, VOCABULAIRES,

TAGALOG ET BISAYA.

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FRANÇAIS.	TAGALOG.	BISAYA.
2. *Expressions de tendresse.*	2. *Matulubai, na vica.*	2. *Halambalon ngâ mahigug maon.*
Ma vie.	Buhai co.	Cabuhi co.
Mon cher, ma chère.	Aguing Caibigan.	Na hugug ma anco.
Mon âme.	Ang calulua co.	Calageo.
Mon maître.	Mina mahal co.	Cangali ngông co.
Lumière de mes yeux.	Plao nang mangâ mata co.	Ca paua sang acon mata.
Fille de mon cœur.	Anac nang puso co.	Anac sang acon taguipuruon.
Mon ange.	Angel co.	Angel co.
Mon étoile.	Biloing co.	Bituon co.
Mon bien.	Ca-galiñgang co.	Maayo co.
3. *Pour se montrer reconnaissant.*	3. *Tong col sa pag papaquita, ng loob.*	3. *Sang pagpasatamat, cag pa culahao.*
Je le ferai avec plaisir.	Sino sonod cong tapat.	Buhatonco sin daco caluyan ngâ.
De tout mon cœur.	Sa aguing boong, calooban.	San bugud ñga taguipuruon.
Sans façon, sans cérémonie.	Na valang cahihian.	Ngâ may sin pamlahao.
Commandez-moi.	Utusan mo acò.	Sugua acò.
Je ne suis pas ami de tant de cérémonie.	Hindi co hina hangad, ang maraming sabi.	Hindi acoca uyun san madamo ngâ halambalun.
Cela vaut mieux.	Ang lalong mabuti.	Maayo pa.

FRANÇAIS.	TAGALOG.	BISAYA.
4. *Pour affirmer, etc.*	4. *Tungcol sa cadalisayan.*	4. *Sang pagca mataod, cag pag.*
Cela est vrai.	Ay totoó.	Silong, cag pag tugud uatuod.
Cela n'est pas possible.	Yan ay valang anoman.	Diligayud.
Nous sommes d'accord.	Cami ay nag caca alam.	Naga hilibalo quita.
5. *Pour consulter.*	5. *Tungcol sa pag sadanguini.*	5. *Song pag lahibalo cag sanpag patogsilin.*
Que ferons-nous?	Anong gagavin?	Ano ang ma buhat ta?
Faisons ceci ou cela.	Gavin natin ito ó iaon.	Buharon ta ini o adtu.
Attendez-moi un peu.	Hintin mo acó sumandali.	Hulatiaco sin dioz.
C'est la même chose.	Ganoon din.	Turo guihapon.
6. *Du manger et du boire.*	6. *Sapagcain at sa pag inom.*	6. *Sang pag caon, cag sang pag inum.*
J'ai faim.	Acoy nagugutom.	Na gutum acó.
Que désirez-vous manger?	Anong ibig mo pong canin?	Ano angna luyagam mo ngâ paga caonon?
Je mangerais un peu de quoi que ce soit.	Comaing ca nang camuntinang anoman.	Ma caon acó sin diot marquiana lamang.
J'ai assez mangé.	Acoy nacacain nang marami.	Comaon acó sin madamo.
J'ai soif.	Acoy na ochao.	Na uhao acó.

FRANÇAIS.	TAGALOG.	BISAYA.
Donnez-moi à boire.	Acoy iñon pa inumin.	Pa inumun mo acó.
Je boirais avec plaisir une coupe de vin ou un verre d'eau.	Na yibig coug ominom nang isang copitang alac, ò isang basong tubig.	Boot cunta acó uminum un isa carta. Gayan ñga vino ó isa ca saro ñga tubig.
7. *Pour aller, venir, se mouvoir.*	7. *Paroon, parito, gumalao.*	7. *Sang pag pacadtu, Pacari, casang pag gniho.*
Où allez-vous?	Saan po cayo paroroon?	Diinca pacadtu?
Je viens de... Je vais à...	Galing acó... paroroon acó.	Nag halin acó sa.
Montez... Descendez...	Manhic... Manaog.	Sumaca, manuog.
Entrez... Sortez...	Masocpo... Lumabao po.	Sumuludca, manaogca.
Passez devant.	Magtuloy po sila.	Dayon.
Allez-vous-en.	Paroon carra.	Cagtu na.
Allez un peu derrière.	Magpahulica nang caonti.	Umirul ca.
Attendez un moment.	Maghinay po cayo nang caonti.	Ilulata acó sin maca dali.
Ne me touchez pas.	Alaag po, niño acong salañgin.	Nindimo acó pag tandugun.
Pourquoi?	Baquit?	Ñga a?
Venez ici.	Pomarito po cayo dito.	Carica dri.
8. *Pour parler, dire, faire.*	8. *Ang pag pangurap, at pag vivica at ang pag gana.*	8. *Sang hanbol, san pag pulong, cag san pag buhat.*
Parlez haut.	Mañgusap po cayo nang mataas.	Pu mulongca sin mataas.

FRANÇAIS.	TAGALOG.	BISAYA.
Parlez très-bas.	Mañgusap po cayo nang mababa.	Ñga pulongca sin dacoñga pagpa ubos.
Me parlez-vous?	Sa aquin po cayo mañguñgusap?	Guina hanbalmo acó?
Savez-vous parler espagnol?	Marunong po cayo nangircang castila?	Na hibaluanmo añg quinachila?
Je le comprends et parle un peu.	Caontinan na cayimindi at mañgusap man.	Naca hibalo acó sin diot, cag guino pulong co.
J'ai entendu dire que...	Acoy nacariñgig nang vica na.	Na batianco ñga.
Je vous le dirai.	Sasabihin ca.	Pulungau co.
Taisez-le bien.	Itihim po niñong mabuti.	Mag hipos ca sin maayo.
Que faites-vous?	Anopong iñong guinagava?	Anano ang guina buhatmo?
Je ne fais rien.	Acoy nalang guinagava.	Va ay acó sind buhat.
Que demandez-vous?	Anong hinihiñgi po niño?	Ano ang guina pañgayo mo?
Répondez-moi.	Sagutin po niño acó.	Sabtun mo acó.
9. *D'entendre, d'écouter.*	9. *Any paquiquinig at paquiquirandam.*	9. *Sang pag pamati.*
Écoutez, don F.	Paquiugan mo po acó Don F.	Pamatia acó. Don F.
Écoutez, venez ici.	Soy parito ca.	Naga pamati acó guinoo.
Restez donc tranquille!	Huag cang gomalao!	Pamatia cumari dri palimmyon!
Quel est ce bruit?	Anong ingay ian?	Ana ñga cagahud ini?

FRANÇAIS.	TAGALOG.	BISAYA.
10. *Pour entendre et comprendre.*	10. *Ang pag ca alam at cong na tanto na.*	40. *Sang pagca hibalo.*
L'entendez-vous bien?	Natalaman po niñong mabuti?	Naca hibalo ca sin ma ayo?
M'entendez-vous?	Natadandaan po niño ang sabi co?	Naca hañgop ca sa acon?
Je le comprends bien.	Nalaman co napong mabuti.	Naca hañgog acò sa imo.
Je ne comprends pas.	Dico natatanto.	Uaay acò maca hañcop.
11. *Pour demander.*	11. *Tungcol sa pag tatanong.*	11. *Sang pag pamañg con.*
Que vous semble? Qu'en dites-vous?	Sa acala mo? ana caya?	Panto añg pag puloñg mo?
Dites-moi, on peut le savoir?	Sabihin mo po sa aquin, malaman co po caya?	Ano, añg pag hunahuna?
Que désirez-vous?	Anopong ibigmo?	Anano ang bootmo?
Ce qu'il vous plaira.	Ang maibigan.	Ang but anco.
12. *Pour savoir une chose.*	12. *Tongcol sa pagca alam.*	12. *Sang pag pahibalo.*
Savez-vous cela?	Nalalaman mopo ito?	Naca hibalo ca sina?
Elle le savait bien.	Siya ang lalong macaalam.	Nacca hibalo sia sin ma ago.

FRANÇAIS.	TAGALOG.	BISAYA.
10. *Pour entendre et comprendre.*	10. *Ang pag ca alam at cong na tanto na.*	40. *Sang pagca hibalo.*
L'entendez-vous bien?	Natalaman po niñong mabuti?	Naca hibalo ca sin ma ayo?
M'entendez-vous?	Natadandaan po niño ang sabi co?	Naca hañgop ca sa acon?
Je le comprends bien.	Nalaman co napong mabuti.	Naca hañgog acò sa imo.
Je ne comprends pas.	Dico natatanto.	Uaay acò maca hañcop.
11. *Pour demander.*	11. *Tungcol sa pag tatanong.*	11. *Sang pag pamañg con.*
Que vous semble? Qu'en dites-vous?	Sa acala mo? ana caya?	Panto añg pag puloñg mo?
Dites-moi, on peut le savoir?	Sabihin mo po sa aquin, malaman co po caya?	Ano, añg pag hunahuna?
Que désirez-vous?	Anopong ibigmo?	Anano ang bootmo?
Ce qu'il vous plaira.	Ang maibigan.	Ang but anco.
12. *Pour savoir une chose.*	12. *Tongcol sa pagca alam.*	12. *Sang pag pahibalo.*
Savez-vous cela?	Nalalaman mopo ito?	Naca hibalo ca sina?
Elle le savait bien.	Siya ang lalong macaalam.	Nacca hibalo sia sin ma ago.

FRANÇAIS.	TAGALOG.	BISAYA.
13. *Pour connaître, oublier, se rappeler.*	13. *Sa pagguilala, sa pageat limot, at pag à ala ala.*	13. *San pag quilala, macalimot cag sang pag pamundun.*
La connaissez-vous?	Naquiquilala po niño?	Na quilala mo?
Les connaissez-vous?	Yopong naquilala?	Dao na quilala co?
Je crois que je l'ai connu.	Sa acalaco naquilalaco.	Na quila la co cia.
Vous rappelez-vous cela?	Naalaalapo niño yaon?	Na dumduman mo ina?
Faites-le-moi rappeler.	Ypaalaa lamo sacaniya.	Pa dumduman mo.
14. *De l'Age, de la Vie, de la Mort.*	14. *Cabilañgan, Cabuhayan, at camatayan.*	14. *Sa edad, sa cabuhi cag sa Camatayan.*
Quel âge avez-vous?	Ylan pong taon cayo mayroon?	Anano añg edad mo?
Êtes-vous marié?	Cayo poy iquinasal?	May asnoa ca?
Avez-vous encore père et mère?	Mayroon papo cayo amat inang buhay?	May amayca cag may iloy?
Combien d'enfants avez-vous?	Ilang anac mayraon po cayo?	Pila ang imo anac?
Combien de frères avez-vous?	Ylan po ang iong capatid?	Pila ang imo uted manga lalaqui?
15. *D'une domestique et sa demoiselle.*	15. *Isang atila at isang pañginoon.*	15. *Sa ira ng hinoptan cag sa isa ca señora.*
Êtes-vous encore au lit?	Nahihiga papo cayo hangan ngayon sabanig?	Iraca pa sa imo hilig daan?

FRANÇAIS.	TAGALOG.	BISAYA.
Dormez-vous ?	Cayo poy natutulog pa ?	Naga catulogea ?
Eveillez-vous.	Gimusing cana.	Pag mata cana, sa imo.
Levez-vous promptement.	Tumindig cang marali.	Bumacon ñga madali.
Est-ce qu'il est, par hasard, déja l'heure de se lever ?	Sabagay oras na nang paguising ?	Oras naba ini sanpag bangan ?
Sans doute, il l'est !	Capilitan nanga !	Amu nagayud ini !
Peignez-vous.	Manuclay ca.	Pag suclay.
Pourquoi me parlez-vous tagale ?	Baquit mo po pinag vicaan acó nang tagalog ?	Ñgaa guina hambalm acó sin tagalog ?
Parlez toujours en espagnol.	Vicain mo po sa aquin nang castila.	Naga hanbal ca guihapon sin quinachila
Voulez-vous déjeuner ?	Ibig po ba niñong mag almosal ?	Boot ca ma mabao ?
Avez-vous une bonne aiguille ?	Mayroon po ba cayong isang mabuting carayom ?	May dagumea ñga maayo ?
Avez-vous du coton en fil ?	Mayroon cayong sinulid ?	May buñang ca ?
Allons jouer un peu.	Paroon cana samandali maglaro.	Mag hanspang ca sin diot.
Allons nous promener au jardin.	Magpasial cana sa jardin.	Bumascarca sa jardin.
Ne vous échauffez pas.	Huag cang mag poinit.	Delica ma initan.
Allons, prenez une chaise.	Halicana comuha nang isang taburete.	Cumuhaca sin isa ca taburete.
Dites-moi votre goût.	Sabihin mo ang yong caibigan.	Pulunga acó san imo boot.
Demandez à boire.	Homingi ca nang mainom.	Mangayo ca sin innom.
Avez-vous assez mangé ?	Nacacain capo nang maranui ?	Cumaon ca im maayo ?

FRANÇAIS.	TAGALOG.	BISAYA.
Dormez-vous ?	Cayo poy natutulog pa ?	Naga catulogea ?
Eveillez-vous.	Gimusing cana.	Pag mata cana, sa imo.
Levez-vous promptement.	Tumindig cang marali.	Bumacon ñga madali.
Est-ce qu'il est, par hasard, déja l'heure de se lever ?	Sabagay oras na nang paguising ?	Oras naba ini sanpag bangan ?
Sans doute, il l'est !	Capilitan nanga !	Amu nagayud ini !
Peignez-vous.	Manuclay ca.	Pag suclay.
Pourquoi me parlez-vous tagale ?	Baquit mo po pinag vicaan acó nang tagalog ?	Ñgaa guina hambalm acó sin tagalog ?
Parlez toujours en espagnol.	Vicain mo po sa aquin nang castila.	Naga hanbal ca guihapon sin quinachila
Voulez-vous déjeuner ?	Ibig po ba niñong mag almosal ?	Boot ca ma mabao ?
Avez-vous une bonne aiguille ?	Mayroon po ba cayong isang mabuting carayom ?	May dagumea ñga maayo ?
Avez-vous du coton en fil ?	Mayroon cayong sinulid ?	May buñang ca ?
Allons jouer un peu.	Paroon cana samandali maglaro.	Mag hanspang ca sin diot.
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Ne vous échauffez pas.	Huag cang mag poinit.	Delica ma initan.
Allons, prenez une chaise.	Halicana comuha nang isang taburete.	Cumuhaca sin isa ca taburete.
Dites-moi votre goût.	Sabihin mo ang yong caibigan.	Pulunga acó san imo boot.
Demandez à boire.	Homingi ca nang mainom.	Mangayo ca sin innom.
Avez-vous assez mangé ?	Nacacain capo nang maranui ?	Cumaon ca im maayo ?

FRANÇAIS.	TAGALOG.	BISAYA.
Allez danser.	Hayonat mag sayao.	Sumaot ca.
Regardez-moi.	Tinghan mopo acó.	Tanaon mo acó.
Allez maintenant chanter.	Hayona ñgayon at yeao magcanta.	Cumanta ca caroon.
Vous chantez gracieusement.	Comomo papo cayo ay mariquit.	Matahum ang calantahon mo.
Touchez le piano ou la harpe.	Tomogtog po cayo nang piano, ó arpa.	Temugtog ca san piano, o arpa.
Maintenant, la guitare espagnole.	Ay ñgayon ang guitarang castila.	Caraon añg guitarra ñga quinachila.
La chanterelle ne vaut rien.	Ang yong prima, valang cabuluhan.	Ang iya prima oaoy sin sayud.
Que voulez-vous pour collationner ou pour souper?	Anong ibig mong minindalin ó hapunan?	Anano ang boot monga merandalon ó panihapanon?
Venez souper.	Halicana humapon.	Cari ca na manihapon.
Il est temps de se coucher.	Oras na nang paghiga.	Orasna san pag higda.
Priez.	Magdasal.	Manga elidi?
16. *De la promenade.*	16. *Ang pag paria!.*	16. *Sapag pascal.*
Il fait très-beau temps.	Mariquit ang panahon.	Maayona an panahoa.
Allons promener.	Ma tayo gunala.	Mag pascal quita.
Allons donc, cela me plaît.	Ma tayo nanga.	Amo na quita maluyag acó.
Je vous accompagnerai.	Sasamahan quita.	Ubtan ta icao.
Où irons-nous?	Saan tayo paroroon?	Diin quita pa cadtu?
Allons à la montagne.	Matayona sa huquid.	Pacadtu qui ta sa buquit.

FRANÇAIS.	TAGALOG.	BISAYA.
Allez danser.	Hayonat mag sayao.	Sumaot ca.
Regardez-moi.	Tinghan mopo acó.	Tanaon mo acó.
Allez maintenant chanter.	Hayona ñgayon at yeao magcanta.	Cumanta ca caroon.
Vous chantez gracieusement.	Comomo papo cayo ay mariquit.	Matahum ang calantahon mo.
Touchez le piano ou la harpe.	Tomogtog po cayo nang piano, ó arpa.	Temugtog ca san piano, o arpa.
Maintenant, la guitare espagnole.	Ay ñgayon ang guitarang castila.	Caraon añg guitarra ñga quinachila.
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Venez souper.	Halicana humapon.	Cari ca na manihapon.
Il est temps de se coucher.	Oras na nang paghiga.	Orasna san pag higda.
Priez.	Magdasal.	Manga elidi?
16. *De la promenade.*	16. *Ang pag paria!.*	16. *Sapag pascal.*
Il fait très-beau temps.	Mariquit ang panahon.	Maayona an panahoa.
Allons promener.	Ma tayo gunala.	Mag pascal quita.
Allons donc, cela me plaît.	Ma tayo nanga.	Amo na quita maluyag acó.
Je vous accompagnerai.	Sasamahan quita.	Ubtan ta icao.
Où irons-nous?	Saan tayo paroroon?	Diin quita pa cadtu?
Allons à la montagne.	Matayona sa huquid.	Pacadtu qui ta sa buquit.

FRANÇAIS.	TAGALOG.	BISAYA.
Nous irons en voiture.	Tayou mag carrosa.	Maga carrosa quita.
Allons à pied.	Batayo na lomacad.	Mag lacàd quita.
Cela est salutaire.	Ytoy caguin havahan.	Ina maayo sa balatian.
Par où irons-nous?	Saon tayo paroroon?	Diin quita pacadtu?
Allons par ici.	Matayo na dito.	Pa cari quita dri.
Voulez-vous aller par eau?	Ibig mopong paroon sa tubig?	Boot ca cumuhua sin tubic?
Où est le bateau (l'embarcation)?	Saan po naroon ang bangca?	Di ina ang sacayan?
Arrête la pirogue (le canot).	Ysadsad mo ang bangca.	Pahimo go ñga añg bote.
Jetons la vue sur ces champs et ces prés.	Tinguan natin itong manga buquirin.	Mananao quita san caparagan cag cagubatan.
Que la verdure est belle!	Maririquit na halucienan!	Pagea ayo ómatahum ñga cagulayan!
Cet endroit est très-délicieux.	Nacavivili nang calini.an.	Ini nga humtangan masadia.
Les arbres produisent leurs fleurs.	Ang cacahuyan nag sisipa mulaclac.	Ang cacahuyan naga pamulac.
Le riz croît.	Nag tutubo na ang palay.	Naga tubu añg humay.
Il me paraît que je suis dans un paradis terrestre.	Tila acoy na sa isang Caguinhavahan.	Sapag Panunduneo dao naha butang acó sa paraiso.
N'entendez-vous pas la douce mélodie des oiseaux?	Dimo nariringig ang huning maririquit ñg manga ibon?	Uaayca maca duñguy san calantalou ñga matamys san manga pispis?
Reposons-nous un peu.	Tayoy magpahiñ gang somandali.	Mag pahuay quita san diot.
Êtes-vous fatigué?	Cayo po bagay na papagod?	Na budlayca?
Je suis moulue.	Na tagtag acong masiado.	Maluya acó.

FRANÇAIS.	TAGALOG.	BISAYA.
Couchons-nous dans l'herbe.	Quitay mahiga muna sa danhunhan.	Humigda quita divi sa hilaman.
Entrons dans ce bois.	Quitay masoc sa caparangan.	Sumuloó quita sa gubat.
Quel site (lieu) agréable!	Lugar na Macavivili!	Pagea ayu sini nga himutangan!
Ces arbres font un bel ombrage.	Ytong mañga cacahuyan gumagata nang mariquit na lilim.	Ini ñga cacahuyan ma ayo sin landung.
Combien coûte la douzaine de mangues?	Magcano ang halaga nang isang docenang manga?	Mamila añg docena sang manga?
Un réal et demi.	Ay sicapat sicolo.	Sicapat sicaulo.
Il commence à être tard.	Matatang alan.	Naga rugud añg cahapunan.
Allons, allons, si vous êtes fatigué, vous vous reposerez en dînant, et encore mieux au lit.	Batayona, Batayona, at cong na papagod quitay mag palinnga, at humapon, ang talong mabung sabanig.	Amu na quita cay cun nabudlay acó sapag panihapon ma cuha sabi nga ma ayo sabanig ó hiligdaam.

17. *Du temps.*	17. *Sa panahon.*	17. *Saug panahon.*
Quel temps fait-il?	Anon tiempo ito?	Anoñ ga tiempo ini?
Il fait mauvais temps.	Gagava nang masamang panahon.	Masamang tiempo.
Il fait chaud.	Totoong mainit.	Mainit.
Il fait beau temps.	Totoong mabutin panahon.	Maayo ang tiempo.
C'est un temps inconstant et variable.	Ang panahon ay cong na papano.	Ang tienpo naay sin na hamtangan.
Pleut-il?	Omuvlan?	Naga ulan?

FRANÇAIS.	TAGALOG.	BISAYA.
Non, je crois que non.	Hindi, tila hindi.	Dili acó naga pati ñga.
Bientôt il pleuvra à verse.	Maraling talagpac ang malaquing ulan.	Madali maĝa ulan si mamunug.
Il pleuvra tout le jour.	Vulan boong isang arao.	Tanan ang adlao maga ulan.
Il fait une grande tempête.	Nag didilim, sasama ang panahon.	Naga dalagan sin daso ñga cadulos.
Il tonne.	Comuculog.	Naga dagnob.
Il fait des éclairs.	Comiquidlat.	Naga Pañgilat.
Il souffle un grand vent.	Tomatacbo ang maraming hanĝin.	Naga dalagan sin madamu ñga hanĝin.
Le vent souffle très-frais.	Ang hanĝin homihip ay maguiñao.	Ang hanĝin naga abot ñga matugnas.
Le vent a changé.	Naghago ang hangin.	Nag ilis ang hanĝin.
Le vent tombe.	Napa ibaba ang hanĝin.	Ang hanĝin ma hulog.
La tempête est passée.	Nacaraon ang masamang panahon.	Nag agni an calicod.
Déjà nous voyons briller le soleil.	Naquita natin lomilivanag ang araó.	May casanagaa añg adlao.
Je vois l'arc-en-ciel.	May bahag hari.	Guina tan ao co añg balanĝao.
C'est le signe du beau temps.	Bubutina ang panahon.	Señal ñga maya ayo ang tipô.
18. *De l'heure.*	**18.** *Sa oras.*	**18.** *Sa orasan.*
Quelle heure est-il?	Ano nang oras?	Ano ñga oras?
Il est de bonne heure.	Madaling arao.	Aga pa.
Il n'est pas tard.	Hindi pa tanghali.	Dili cay hapon na.
Il est près d'une heure.	Malapit hañg a la una.	Malapit na ang a la una.

FRANÇAIS.	TAGALOG.	BISAYA.
Six heures sont-elles sonnées?	Magtataquip silim?	Nag bacting na san a las seis?
Il est près de minuit.	Malapit añg hating gabina.	Malapit na ang a las doce san cagabihon.
Je ne crois pas qu'il soit si tard.	Rindi acó naninivalang tanghalina.	Dili acó mag pati nga hapon na ini.
Regardez votre montre (l'horloge de poche).	Tingnan mo ang relox sayong bolsa.	Tanaon ang orasan sa bolsita.
Elle avance beaucoup.	Masiadong lomalalo ang oras.	Naga una sang madamo.
Elle ne marche pas, elle est arrêtée.	Hindi lomacad at hominto.	Dili paga lacat naga pahimuyan.
19. *Des saisons de l'année.*	19. *Sacapanahonan sa boong santaon.*	19. *Sañg manga Estasiones sañg tuig.*
Quelle est la saison qui vous plaît davantage?	Anong panahon ang ivigmo?	Diin nga estacion ang boot mo?
Le temps est bouleversé.	Ang panahoy ybaiba.	Ang manga tiempo naay sañg cahusayan.
Il fait une chaleur excessive.	Totoong mainit na masiado.	Daco nga pagca init ang caron.
Je transpire, je fonds tout en eau.	Acoy pinag pupusan, punag papavisan tila tubig.	Naga pa sunga acó cag guina balhasan pa nga dao tubic.
C'est un très-beau temps pour les fruits de la terre.	Totoong mariquit ang panahon sa mañga buñga nang halaman.	Maayo ang tipô sa manga lalamman sa duta.
Il y a abondance de fruits.	Sagana sa bunga.	Madamu ang cabunga hase.

FRANÇAIS.	TAGALOG.	BISAYA.
Les après-midi sont longues.	Ang hapon ay maluat.	Ang hapon malaba.
On ne sait à quoi passer le temps.	Vala acong sucat malamang gauin.	Dili ma hibaluan con diin sia maga libañg, libañg.
20. *D'aller à l'école.*	20. *Ang pag paroon sa escuela.*	20. *Sang pag pacadka sa escuelahan.*
D'où venez-vous?	Saanpo nang galing ang camahalan mo?	Diin ca mag halin?
De la maison, de ma maison.	Sa bahay, ò sa aquing bahay.	Sa balay, sa acon balay.
Où allez-vous si pressé?	Saanpo cayo paroroon sa pag mamarali!	Diinca ma cadtu nga naga dali?
Allons, je vous supplie.	Abatayo na ang pamanhic coy.	Cadtu na quita guina ampu ta quita.
La pendule n'a pas encore sonné.	Hindi pa tomotogtog ang relox.	Oaay pa mag bacting an orasan.
Allons vite.	Abatayo nang marali.	Mag dali dali quita.
21. *A l'école.*	21. *Ang escuela.*	21. *Sa escuelahan.*
Asseyez-vous à votre place.	Umupu ca sayon loclocan.	Liminood ca sa imo puluncoan.
Il ne fait que jouer.	Vala ca guinagaoa con hidi ampaglaru.	Oaay guina buhat cundi mag hampang.

FRANÇAIS.	TAGALOG.	BISAYA.
Veuillez, je vous prie, me donner un livre.	Biguian acó nang isan libro.	Tagai acó sin isa ca libro.
De qui est ce livre?	Canino itong libro?	Caninoo ini ñga libro?
Savez-vous votre leçon de mémoire?	Marunong po ba cayo nang inong lecion sayong isip?	Naca hibaloca san guina saulo mo ñga tulunan?
Non, monsieur.	Hindi pa.	Oaay pa.
Avez-vous plume et encre?	Mayroon po bacayong pluma at tinta?	May pluma ca cag tinta?
Écrivez votre exercice.	Sumulat po cayo nang inong catungculan.	Sulaton mo ang bohulaton mo.
Lisez votre leçon.	Basahin po niño ang iñong lecciou.	Basahon mo ang imo tulunan.

DIALOGUES.

FRANÇAIS.	TAGALOG.	BISAYA.
DIALOGUES FAMILIERS.	DIALOGOS SA CASAMAHAN.	DIALOGOS SA CASAMAHAN.
1. *Pour saluer et s'informer de la santé de quelqu'un.*	1. *Tungcol sa pag bahatian at comustahan.*	1. *Sang pag tahod, cag manga san pangu musta.*
Bonjour, monsieur (madame, maîtresse).	Magandang arao po.	Maayo ñga, adlao guinoo.
Bonsoir, monsieur.	Magandang hapon po.	Maayo ñga hapon.
Bonne nuit, monsieur.	Magandang gabi ca po.	Maayo ñga caby.
Votre serviteur.	Alipin mo po.	Suluguan, mo.
Comment vous portez-vous?	Comusta po cayo?	Comusta ca?
Bien, pour vous servir.	Magaling at mag utos po.	Maayo con may isogo ca.
Comment allez-vous, comment vous portez-vous?	Ano po? anong nang yari?	Comusta sang imo pagea hutañg?
Toujours bien, grâce à Dieu.	Palaguing mabuti ava nang dios.	Maayo guihapon caluyi sa dios.
Où avez-vous mal?	Anong dinarandam mo?	Anano añg masaquit?
Avez-vous la fièvre, la colique, de la toux?	May lagnat, may saquit na colico, ubu?	May hilanatca, saquit san coloc soloc, ó guina?

FRANÇAIS.	TAGALOG.	BISAYA.
La tête vous fait-elle mal ?	Masaquit ang iong ulo ?	Masaquit ang imong ulo ?
Puis-je vous servir à quelque chose ?	Macapag sisilbi acó sa anonan ?	Maca bulig acó sa imo san imo buhi haton ?
Cela me regarde.	Yai na sa aquing pamamahala.	Aco na ugalin ang maca hibalo.
Je souhaite que vous alliez mieux.	Natutua acó na icao magaling.	Bootco mag ayo ca.
Bonsoir, monsieur de	Magandang gabi po maguinoo.	Maayo nga caby sa imo.
2. *Pour parler espagnol.*	2. *Tungcol sa pagpañgusap, nang castila.*	2. *Sanpag pulong san quinachila.*
Apprenez-vous le tagale?	Nag ar alpo ba cayo nang vicang tagalog ?	Naga tuod ca san tagalog ?
Je fais mes efforts pour l'apprendre.	Acoy mapilit na mag aral.	Naga himulat acó sanpag tuon.
C'est une langue belle et utile.	Isang mariquit at dapat.	Matamis nga halambalan cag matahun.
Elle est également douce et pleine de sel.	Ay naman calugodlugod matamis at mapag halimbana.	Cag masadia ngama ayo ayo ñga balambalun.
On peut, en huit leçons, la lire couramment, et, en vingt, entendre parfaitement quelque livre que ce soit, avec l'aide d'un bon dictionnaire.	Yui ingatan mo, sa valong leccion ang bumasa nang matulin at dalanang poo ang pagca alam nang cadalisayan, alin maug libro catulong sa isang mabuting diccionario.	Yara sa imo sa nalo ca leccion cag basahon sin madali cag duha ca polo cag hibaluan sin maayo mas qui anano nga libro cag tulungan sin maayo nga diesionario.

FRANÇAIS.	TAGALOG.	BISAYA.
On dit que vous parlez très-bien l'espagnol.	Ang vicay ang camahalan moy mabuting mag vicang castila.	Ang pulong nga si oun ma ayo mag hambal san quinachila.
Quels livres lisez-vous pour apprendre le tagale ?	Ano pong mañgalibra ang yopong binabasa para matuto naug vicang tagalog ?	Arsano nga manga libros ang guin tun anmo san halambalun san tagalog ?
Qu'apprenez-vous de mémoire ?	Anopong pinag à aralan mo sayong pag yisip ?	Ana no ang guina saulomo ?
J'apprends quelques mots du vocabulaire de cette grammaire.	Acoy nag à aral nang mahinguil sa pinangagaliñgan nang manga vica sa gramatica.	Guina timanco manga capulong san bocabulario sini nga gramatica.
Dites-moi comment s'appelle cela.	Sabihin mo po sa aquin con anong alan yaon.	Anano aug nga lan sadlo.
Je crois qu'on l'appelle...	Tita ang pangalan...	Ang i ya ngalan dao si...
Très-bien, et cela ?	Totoong mabuti, at ito ?	Ma ayo cag ini ?
Le livre d'exercices, de phrases familières et dialogues de ladite grammaire.	Ang libro sa pagsasanay, sa pagtutulanang, casamahan na vica sa gramatica.	Ang libro san buhibaton cag sa guinicanan siuinga gramatica.
Est-ce que je prononce bien ?	Mabuting mag bigcas ?	Naga hambal acó sin maayo ?
Très-bien, élégamment.	Marangal at totong buti.	Matahom cag ma ayo.
Seulement il vous manque un peu de pratique.	Ang caculangan lamang ang cadalisayan.	Culan culan san diotay nga bragtica.

FRANÇAIS.	TAGALOG.	BISAYA.
J'en suis convaincu.	Acoy na pahicayat na.	Yadto na acó san imopulong.
Bien, je vais vous enseigner la manière la plus facile de parler un peu l'espagnol.	Mabuty tuturuang co nang bagay na magvicang marali nang castila.	Maayo tudluamo san halambalun nga cachilla.
Je vous en serai très-reconnaissant.	Malaqui ang gantico sayo.	Iga paralamat co san daco.
La méthode la plus facile pour apprendre une langue, c'est de la parler souvent.	Ang bagay na pag a aral na marali nang vica ay magsaysay na palaqui.	Ang pag tuon san maayo san pag pulong san isa ca halambalun ; an iga hambal guihapon.
Mais, pour la parler, il faut en savoir un peu.	Nguni ang pag vivica ay dapat matutuhan nang cuouti sa vica.	Cag con iga hambal maayo guipon ang hibaluan san maayo.
Vous en savez déjà assez.	Nacaalam canapo nang marami.	Naca hibalo cana san maclamo.
Cela suffit pour commencer à parler.	Ytoy sucat pagmulan sa pag vica.	Ma ayo, naini nga paga suguran san pag hambal.
Mais je rencontre beaucoup de difficultés pour la parler.	Malaquing cadahilanan sa pag vica.	Macamo lang ang calisdanan sanpag pulinig.
Cela viendra avec le temps.	Ytoy dapat sa panahon.	Ini maga cari san tipo.
J'ai peur de parler, par crainte de m'exposer à dire des absurdités.	Acoy na o omid mangusap at acoy natatacot baca acoy macapag vica nang calapastangganan.	Mahuya acó mag hambal cay na adha acó mag hambalsan calasanga.
Il y a deux mois que j'ai commencé.	Dalauang buan na aquing minumulan.	Duha ca bulan na nga guin niguranco.
C'est un temps bien court.	Totoong maicli ang panahon.	Malipot nga tiempo.

FRANÇAIS.	TAGALOG.	BISAYA.
A qui cois-je parler ?	Canino acó manguñgusap ?	Sino ang iga hambalco ?
Je voudrais parler, mais je n'ose.	Ybig con mañgusap ay hindi mang yari.	Boot acó mag hambal mahadloc acó.
C'est en parlant que nous apprenons à parler.	Mangusapca nang tayoy matutong mag vica.	Hambalun amo ang pag toon san pag hambal.
3. *Pour parler tagale.*	3. *Ang pañguñgusap nang vicang tagalog.*	3. *Sampag hambal san tagalog.*
Monsieur, êtes-vous Tagal ?	Cayo po ay Tagalog ?	Guino tagalog la bala ?
Oui, monsieur, pour vous servir.	Opo at magutos po cayo.	Huo guinoo con may igo sugo ca.
De quelle partie de la Pampanga êtes-vous ?	Tagasaan po at ano ang iñong bayan sa Pampanga ?	Taga dimea ditto sa Pampanga ?
Parlez-vous pampango ?	Nañguñgusap po ba cayo nang capano pañgan ?	Naga hambal ca san pampango ?
Je connais différents Pampangos qui prononcent bien l'espagnol.	Naquiquilala co ang ilang capanpañganan na marunong mangusap nang vicang espagnol.	Naca quilala acó san madamo nga manga Pampagoo nang vicang.
4. *Pour faire une visite le matin.*	4. *Ang pag dalao nang omaga.*	4. *Sang pag duao con aga.*
Qui est là ?	Sinong narian ?	Sinoo ang yara dira ?
Ami, ouvrez la porte.	Taopo, buesan po niño ang pinto.	Tao nga maayo, ibucas aco san pinto.

FRANÇAIS.	TAGALOG.	BISAYA.
Où est ton maître ?	Saan naroon ang iñong pañginoon ?	Diina añg imo agalun ?
Il est au lit.	Nasabanig.	Sadto sa hiligda an.
Est-il levé ?	Nacabañgon na ?	Naca bangon na ?
Non, pas encore. Voulez-vous entrer dans sa chambre ?	Hindipa, ibig po niñong masoc sa silid ?	Ua ay, pa ; boot ca sumulud sa ya carto ?
Je me suis retiré hier si tard, que je n'ai pu me lever de meilleure heure.	Acoy na tulog nang hating gabi, ay acoy na tanghalian nang pag bañgoc.	Humigda aco sin caby na caayo, onay oa ay acó maca tindug sin aga.
Quelle heure peut-il être ?	Ano na cayang oras ?	Ano ñga oras ini ?
Est-il dix heures sonnées ?	Tomogtog na ang alas diez ?	Tumug tug na san alas dies ?
5. *Du déjeuner.*	5. *Sapag a almosal.*	5. *Sang pag almosal.*
Voulez-vous déjeuner ?	Ybig po ba niño ang almosal ?	Boot ca mag almosal ó mansahao ?
Que désirez-vous pour déjeuner ?	Ano pong ibig niñong almosalin ?	Ana no ang bootmo ñga iga pamahao?
Du pain, du lait.	Tinapay at gatas.	Tinapay cag gatas.
Du chocolat, des biscuits et du beurre.	Siculate, at broas, at mantiquilla.	Chicolate, timoila cag mantica.
Mettez une nappe sur la table et donnez-nous des assiettes, des couteaux et des fourchettes.	Maglagay ca nang, servilleta sa la mesa at biguian mo cami nang pingan cuchillo at tinidores.	Pag butang sang serbilatas sa la mesa cag tagaan quita sin pingan sundad cag trinchantes.
Lavez les verres.	Hugasan mo ang manga saro.	Hugasi añg manga saro ó baso.
Donnez un siége à monsieur.	Biguian mo nang maupan ang maquinoo.	Tagai san isa ca limoran ang maginoo.

FRANÇAIS.	TAGALOG.	BISAYA.
Voulez-vous des œufs frais ?	Ybig po ba niño ang iclog na sariva ?	Boot camo san iclog ñga hilao ?
Otez cette grande assiette.	Alisin mo ang pingang malaqui.	Ihalin ang pingan ñga daco.
Goûtons le vin.	Ticman natin itong alac.	Tilaon ta ang alac.
Débouchez cette bouteille.	Bucsan yang botella.	Cuhaa sin tamp an botella.
Donnez-moi à boire.	Paynomin aco.	Painomo acó.
Est-ce bon ? Ce n'est pas mauvais.	Mabuti ? ó masama.	Maayo dili malaot.
Donnez à boire à monsieur.	Paynomin nino ang maquinoo.	Painoma añg maguinoo.
6. *Avant le dîner.*	6. *Bago mananghali.*	6. *Con maga caon.*
Il est déjà temps de manger.	Oras na banang panañghali.	Oras na ini sang pag caon.
Mettez la table et la nappe.	Ylagay niño ang lamesa at manteles.	Ibutañg ang lamesa cag manteles.
Apportez le dîner.	Maghain na cayo.	Pag sucap san pag caon.
Mettez les salières et les assiettes sur la table.	Laguian nang manga, salero at pingan sa la mesa.	Ibutang an bolutangan san asin cag pingan sa lamesa.
Rincez ou lavez les verres.	Hinavan at bugasan ang manga saro.	Hugari ang mañga saro cag baso.
Coupez de petits morceaux de pain.	Samandoc ca nang canin.	Uag utoil sin tinapay.
Mettez les chaises autour de la table.	Ilagay mo ang mañga taburete na palibot libot nang lamesa.	Ibutang ang mañga lincoran sa lamesa.
Tous les convives sont-ils venus ?	Nag si parito ang mañga visitat combidado ?	Cumari añg mañga combidados ?

FRANÇAIS.	TAGALOG.	BISAYA.
Donnez-nous le grand plat.	Biguian mo cami nang pingang malaqui.	Tagai cami suñg pingan nga cadaen.
Quels bons plats (*principes*) !	Que buting pag mumula !	Maaya nga sugud !
Mais, vous n'avez pas encore bu.	Hangan ñgayo ay hindi papo cayo nacayinom.	Oray capa mag inum.
Garçon, donnez à boire à monsieur.	Bata, paynomin mo yang maguinoo.	Bata, pa inuma ang maginoo.
Madame (la capitaine), je bois à votre santé.	Capitang babae, acopoy yinom sa iñongatan.	Cavisang bubay inum co ini sa imo ngalan.
Qu'on serve les autres plats (le second service).	Quitay comain nang manga guisado.	Ibutang ang sea luba nga pay sugud.
Allons, monsieur, mangez de ce qui vous plaira le mieux.	Magsicain po sila, at magsabi po cayo nang iñong gusto.	Guinoo comaon ca san boot mo.
Je n'ai pas d'appétit.	Acoy valang ganang comain.	Oaay acó sin gana.
Que vous semble de cette langue de bœuf, de ce hachis et de ce ragoût ?	Anapong vica niño uitong dila nang baca, itong almondigas, itong pretada ?	Ma tinnano inin dila san baca tinadtad cag guisados ?
Voulez-vous que je vous serve de ces cailles, de ces pigeons, de la dinde ou du chapon ?	Ibigpo ba niñong comain nang pugo, ca lapati, pabo, at capon?	Boot ca imin manga pogo, capon, mamanoc cag ricio ?
Que préférez-vous, une aile ou une cuisse ?	Anong ibig niño, isang pagpag oisan gita ?	Anano ang boot mo isa ca pacpac ó an hita ?

FRANÇAIS.	TAGALOG.	BISAYA.
Donnez-moi de la liqueur forte.	Biguian mo acó nang licoo na matapang.	Tagai acó san maisog nga tuba.
Donnez une assiette propre à monsieur.	Abotin, mo isang pingan na malinis sa maguinoo.	Tagai san pingan nga malinis ango guinoo.
Enlevez le dîner.	Nuhat na ang la mesa.	Cuhaa añg la mesa.
Allons nous promener au jardin.	Tayoy mag si pasial sa linang.	Mag palaisal quita sa jardin.
J'ai sommeil.	Acoy nag tutuca.	Guina tuca acó.
8. *Pour acheter des livres.*	8. *Ang pag bibili nang manga libro.*	8. *San pag bacal sang libros.*
Avez-vous quelque nouveau livre ?	Mayroon po cayong libro ó corridong ?	May libro ca nga ma-ayo ?
Aimez-vous les livres d'astronomie, de mathématiques, de philosophie, de théologie, de médecine et de droit ?	Na ibigan po ba niño, ang librong salita tongcol sa manga matematica, planetas, sa filosofo, at sa manga teologo, manga medico, at manga leista ?	Boot ca sin libro nga istorias ca matematicas, filosofia, teologia sa pag bulong, cag samangaleyes ?
J'ai besoin d'une grammaire de l'idiome pampanga et des termes de l'idiome pangasinan, et des dictionnaires de l'idiome bisaya et de l'idiome de Camarines (le vicol).	Ang ibig co sana ang vocavolariong vicang, capanpangan at manga salatang vicang, pangasinan at ang diccionariong vicang, visaya at tanongan nang vicang vicol.	Ang bootco cunta sang bocabulario nga copanpangan caysapay humbal sa pangasinan, cagan dicionario san ca bisaian, cag san sa Camarines.

FRANÇAIS.	TAGALOG.	BISAYA.
Avez-vous la grammaire espagnole et française?	Mayroon poba cayong gramatica na vicang castila at francesa?	May dira ca isa ca gramatica nga sa cachilla francesa?
Avez-vous l'histoire d'Angleterre, de France, d'Espagne et d'Italie?	Mayroon po ba cayong mangá salita sa Inglaterra, sa Francia, sa España at sa Italia?	May istoriaca nga sa Inglaterra, sa Francia, sa España ó sa Italia?
J'ai tous ces livres.	Lahat nang mangá libro ay mairoon acó.	Nga tanan ina nga mangá libros may dira acó.
Combien demandez-vous pour ces livres?	Magcano po bang hiñgi niño dito sa librong ito?	Pila ang pangá yuon mo sini nga libro?
Ils vous coûteront 2 piastres.	Tong mag babayad po cayo nang dalauang piso.	Ang bili nia duha ca pisos.
Cela est trop.	Yto poy totoong mahal.	Tuman nga pagca mahal.
C'est le dernier prix.	Ito napo tamang ang halaga.	Amo nalañg ang bili.
Les voici, je ne regarde pas à si peu de chose.	Ay ito po acoy ditomitingin nang salapi.	Lara ang ya bili dilico guina tanc ao ang pagca mahal.
Avez-vous besoin d'autres livres?	Ibig po bacayo nang ibapang libro?	Dili cana boot san iba nga libros?
J'ai besoin de papier, de plumes, d'encre, de poudre, de cire, de pains à cacheter.	Acoy maicailangan nang papel, pluma, tinta, lacre, oblea.	Maga bacal pa aco sang papel, pluma, tinta, lacre cag oblea.

FRANÇAIS.	TAGALOG.	BISAYA.
9. *Pour louer une maison.*	9. *Ang pag upa nang isang bahay.*	9. *Sanpag hinacay san puluian.*
Monsieur, voulez-vous me faire un plaisir?	Maquinoo ibig po ba niñong gauan aco nang magaling?	Guinoo maca lihog quita sa imo?
Voulez-vous venir avec moi pour louer un logement?	Sumama po cayo sa aquin at tayoi omupa nang isang bahay?	Umespoda sa acon agod mag hirsacay san isa ca puluian?
Allons à la rue de l'Escolta.	Batayo napo sa daang Escolta.	Padayon quita sa dalam ni Escoltas.
Frappez à la porte.	Tomauag po cayo dia sa piuto.	Manaoag ca sa piuto.
Qui est là?	Sino ca?	Sino ina?
Amis.	Taopo.	Tao nga maayo.
Qui cherchez-vous?	Sino po bang iñong hinahanap?	Sino ang bootmo hanbalon?
Le maître ou la maîtresse de la maison.	Sa pañginoon, ò samay ari nitong bahay.	Sa tagiya san balay.
Ma femme est ici.	Naito po ang cavisang babae.	Jari ang acon guinoo.
Madame, avez-vous des appartements à louer?	Cavisang babae mayroon po ba cayong silid na pina ó opahan?	Cabisan bubay mai cuartos carriga guina pa hinacay?
Oui, monsieur.	Opo.	Oo poco.
Voulez-vous les voir?	Ibig po ba niñong tingnan?	Boot mo tanaon?
Combien de chambres désirez-vous?	Ilan po bang silid ang iñong cailangan?	Pilaca cuartos ang boot mo?
Je veux une salle à manger, un salon, une alcôve, et une chambre pour mon domestique.	Ang ibig coy isang comedor isang salas, isang silid at isang hihiganuang aquing alila.	Boot acó sin isa, nga paga caonan ó sala isa ca hiligdaan, isa nga paga halambalon, cag isa nga sa acon bata nga paga higdaon.

FRANÇAIS.	TAGALOG.	BISAYA.
C'est ici le premier étage.	Ito ang entresuelo sapag panhic sa itaas.	Amo ini aŭg puluian san na una ŋga ma quita.
Vous avez ici un lit très-bon et très-propre.	Dian poy mayroon cayo isang hihigang mabuti, at malinis.	Jara ang hilig daan ŋga maayo cag may sin igco.
Une table, un miroir, des chaises et autres choses.	Sa la mesa, salamin, taburete tabing at ibapang.	Subongsan isa ca mesa salamin pulunasan.
Combien demandez-vous par semaine?	Magcano po bang iñong hingi san lingo?	Pila ang panŋga yon mo saisa ca semana?
Je ne loue jamais mes chambres qu'au mois ou à l'année.	Hindi acó nag papaupa nang aquing manŋa silid, ó bahay conhindi buanan, ó taonan.	Dilico guina pa hinacay ang ma ŋga cuartos cun dili sa bulan o sa tuig.
Quel est leur prix?	Magcano po ang balaga?	Pila ang iya hinacay?
Je n'ai jamais reçu moins de dix piastres pour ces deux chambres.	Ay sampong piso sambuan valang cu lang ang upa dito sa silid.	Napulo ca pisos sa ira ca bulan sin duha ca cuartos.
Elles sont trop chères.	Ay totoopong mahal.	Mahal angi ya hinacay.
Me donnerez-vous huit piastres?	Acoy biguian mo po nang nalo piso?	Iga hatag mo sa acon sin valo capisos?
Je ne donnerai pas plus de six piastres.	Ay hindi po condi hanem na piso.	Dilico ig hatag con dili unum ca piso.
Mais, dites-moi, ne puis-je pas manger ici avec vous?	Sabihin mo po sa aquin, at acoy lala hoc napo nang pagcain dito sa iño?	Dili acó maca caon diri sa imo?
Si, monsieur, vous le pouvez bien.	Opo maguinoo cayo poy lomahoc.	Hoo guinoo maca caon.
Combien prenez-vous pour la chambre et la nourriture réunies?	Magcano poag ibig niño sa silid at sapagcain?	Pila ang hinacay san cuarto, cag san pag caon?

FRANÇAIS.	TAGALOG.	BISAYA.
Vingt-deux piastres par mois.	Lavin daloa nang piso sa isan buan.	Kapulo cag dutra ca pison sa isa, ca bulan.
Alors, je commencerai demain.	Mulan natio bucas.	Naga sugud acó buas.
Quand il vous plaira.	Cayo hang bahala.	Icao lang ang boot.
10. *Pour s'informer de quelqu'un.*	10. *Ang pag usisa sa alinman.*	10. *San pag panŋutana saiban.*
Quel est ce monsieur?	Sino ba yang maquinoo?	Sino ina ŋga cabayero?
C'est un Pangasinan.	Isang Pangasinan.	Isa ca Pangasinan.
Savez-vous où il demeure?	Nalaan po ba niño con saan natitira?	Na hibaloan mo con diin naga puyo?
Il habite la ville de Lingayen.	Natitira sa bayan Lingayen.	Naga puyo sa barrio san Corte.
Il demeure dans la maison du fiscal Juan, rue de...	Natitira sa bahay nang fiscal Juan, sa daan nang...	Naga puyo sa balay ni fiscal Juan, sa dalan sang...
Quel âge a-t-il?	Han na ang caniyang taon?	Pila ang iya edad?
Je crois qu'il a vingt ans.	Tila maiccong dalauang poo at limang taon ang caniyand edad.	Dao sa boot co may duha capulo, cag lima ŋga ting.
Est-il marié?	May asana?	May asaoa?
Non, il est célibataire.	Hindi at bagontao.	Dili guinoo ulitao.
A-t-il des frères?	Mag manŋa capatid?	May uted ŋga lalaqui ó babai?
Sa sœur est-elle mariée?	Ang caniyand capatid na babae may asaua?	May asaua ang uted nia ŋga babai?

FRANÇAIS.	TAGALOG.	BISAYA.
Est-elle jolie femme?	Maganda ba?	Ma-ayo-ayo?
Elle n'est pas laide.	Hindi pangit.	Dili malaoay.
Elle est assez belle.	Ay totoong maganda.	Matahum sin guya.
Elle est restée deux ans à Manille, six mois à Cébu, un an et demi à Camarines et un an à Ilocos.	Natitira dalauang taon sa Maynila, anim na buan sa Cebu, sau taon at calahati sa Camarines, at isang taon sa Ilocos.	Nag puyo sin duha ca tuig sa Maynila anum ca bulan sa Cebu, isa ca tuig, cag tunga sa Camarines, cag isa ca ting sa Ilocos.
Elle a visité tous les diocèses de l'archevêché de Manille.	Naquita labat nang manga diocesi at arsobispado sa Maynila.	Na quita nia ang manga diocesi at arsolizpao sa Maynila.
Combien y a-t-il de temps que vous la connaissez?	Ilang panahong na quiquita po niño?	Pila ca ting nga na quilalamo?
Il y a environ trois ans que je la connais.	Sa loob nang tatlong taon na quilala cosia.	May tatlo na ca ting ngana qui lala co.
Elle danse parfaitement bien et elle monte très-bien à cheval.	Mabuting mag sayao at somacay sa cabayo.	Maayo nga sumaot, cag sa panga bayo.
Elle joue du clavecin, de la guitare, du piano et d'autres instruments.	Tomogtog tog nang clave, guitara, piano, at ibapang manga estormento.	Vaco hibalo san harpa, clave, piano ca iban nga intormentos.
Quand voulez-vous que nous allions les visiter?	Caylan ibig po niño na tayoy domalao sa canya?	San-o bootmo nga cadtuan ta isa?

FRANÇAIS.	TAGALOG.	BISAYA.
11. *Pour partir.*	11. *Sapag papaalam.*	11. *Sang pag halin.*
Monsieur, je viens prendre congé de vous.	Maquinoo acopoy ang papaalam sayo.	Guinoo nag cari acó cay naga paalamo no acó salmo.
Pourquoi voulez-vous partir?	Baquit na ibig po cayong omalis?	Cay nga boot cana humalin?
Ne pouvez-vous pas dîner avec nous?	Hindi po ba cayo mang yaring maquicain sa amin?	Dilica boot camaon dirisa amon?
Merci, monsieur, je ne le puis pas aujourd'hui.	Salamat po ay hindi mang y ay ari ngayon.	Naga po salamat ano sa imo dili aco mica hilin carao.
Je vous attends cette après-midi.	Acoy ang hihintay sa vi-peras.	Hulaton ta iron sa a las dos.
Adieu, votre serviteur.	Sa maban capo nang Dios, ang yong alipin.	Bantayan ca san Dios sulahuon mo.
Garçon, ouvrez la porte à monsieur.	Bata buesan ang pinto sa maguinoo.	Bata buesis ang pinto sa guinoo.
Quand nous reverrons-nous?	Caylan tayo oling nag quiquita?	Sano quita naga quita?
Demain, s'il plaît à Dieu.	Bucas con ibig nang Dios.	Buas con boot sang Dios.
12. *Sur des nouvelles.*	12. *Sa manga balita.*	12. *Sapag paagutana.*
Qu'y a-t-il de nouveau?	Ano balita magaling?	Anano ang ilao?
Quelles nouvelles avons-nous?	Anong balitang hagong dating?	Anano nga manga balita?
Il n'y en a aucune.	Yalong anoman.	Usay sin anoman.
Que dit-on à Manille?	Anong sisa sa loob nang Maynila?	Anano ang halanhalun sa Mayaila?
On ne parle de rien.	Sa balita ay vala po.	Usay sin anoman.

FRANÇAIS.	TAGALOG.	BISAYA.
J'ai entendu dire, j'ai su que...	Acoy na caringig nang vica, at nala mang co...	Naca bati acó, cag, naca hibalo acó...
N'avez-vous pas entendu parler de la guerre?	Hindi po cayo na caringig naman balita sa guerra?	Uay maca batica, nga hombal sapag balaoay ó sa guerra?
On n'en dit rien.	Vala, at valapong anoman.	Uaay un anoman.
Y a-t-il eu quelque combat naval?	Mayroon pong nangag à avay na manga sasaquian?	Naca hibalo ca con may combate sang manga salaquian?
On le disait, mais la nouvelle s'est trouvée fausse.	Siyang vica, pero ang totoong balita casinungalingan.	Anni ang guina pulungan pero uaay mag ca dayon.
Cette nouvelle demande confirmation.	Ytong balita mag caroon nang catunayan.	Ini nga binalita boot sin camatooran.
Qui vous l'a communiquée?	Sinong nag bibigay balita?	Sino ang nag puloo sa iya?
Elle vient de très-bonne part.	Sa mabuti at sa seguro galing.	Samaayo nga pagca butang maga cari.
Croyez-vous que nous ayons la paix?	Manivala po cayot mapapayaparin?	Naga patcia nga dili cami maga calasaba?
Il y a beaucoup de probabilités.	Maraming quinahihinguilan.	Madanio nga paga tanaon.
La guerre fait beaucoup de mal au commerce.	Ang pag babaca na casisirang malaqui sa comercio.	Ang guerra amo ang naca laot sa comercio.
On parle d'armer une flotte de vingt navires de guerre.	Ang sabi nag bahanda nang isang daong laquip dalauang poong sasaquian sa pag babaca.	Ang ginia pulun sapag san pag ayo san isa ca flota nga duha, capulo nga salaquian nga sa armada.

FRANÇAIS.	TAGALOG.	BISAYA.
On parle d'une expédition.	Ang sabi maraming nag cacasamasama.	Guino pulon saisa nga caladtuan.
Quand croit-on que l'escadre sortira?	Caylan caya lalabao ang ating manga sasaquian?	Dili sarang patihon nga maga halin ang armada?
On ne le dit pas, on ne sait pas.	Valang balita hindi nalaman.	Uaay paga pulu ñgi, cag uaay man ma hibalui.
Je m'occupe peu des affaires d'État.	Sa aquin ay valang anoman ang ipinag outos sa Palacio.	Ano man ang acon san manga boluhaton sa Estado.
Parlons de nouvelles particulières.	Tayoi magusap nang ibang manga balitang sarili.	Hambalon ta ang iban nga solo guirou.
Comment se porte monsieur le capitaine?	Comusta ang maguinoong capitan?	Cumusta ang guinoo nga si don?
Quand l'avez-vous vu?	Caylan po ba niño naquita siya?	San-o mo ma quita?
Je l'ai vu hier.	Cahapon na quitaco.	Cahapon co ma quita.
Que dit-on de lui?	Anong manga sabisabi tongcol sa cania?	Ano ang guina pulon sa iya?
On dit qu'il a eu une dispute au jeu.	Ang vicay nag talo doon sasugalan.	Ang pulon nga nag arsay sa sugal.
Avec qui?	Canino?	Canino?
Avec un Anglais.	Sa isang maguinoong ca Ingles.	Sa ira nga cabayero nga Ingles.
Sur quoi se disputèrent-ils?	Tungcol sa ano silay nagtalo?	Anano ang guin alao ay nila?

FRANÇAIS.	TAGALOG.	BISAYA.
13. *Entre deux camarades.*	13. *Sa dalavang mag caibigan.*	13. *Sa duha ñga mag ulupod.*
Qui êtes-vous?	Ano po! cayo baga?	Icao bala?
D'où venez-vous, que vous ne me regardez pas?	Saanpo cayo galing na hindi na po acó niño lingonin?	Diin ca mang halin, ñga dilimo, acó guina tanao?
Il est certain que je ne faisais pas attention à vous.	Totoong hindi co po cayo na pag masdan.	Matood, ñga oray ta icao ma quita.
Je pensais à quelque chose.	Nasa iba ang aquing pag yipsip.	Naga huna, huna acó buluhaton.
Vous pensiez sans doute à votre ami.	Malala mo po sa acala co ang inong caibigan.	Abi mo achian ñga saimo ñga ma ñga higug maon.
J'ai autre chose en tête.	Yaba ang ina ala la nang manga pag yisip.	Iban ñga buluhaton amo an sa acon olo.
Me trouvant presque sans argent, je vais trouver une personne qui m'en doit.	Totoong acoi quinuculang nang salapi acoy titingin sa isa catavo na may utang sa aquin.	Guin culang acó caroon isu pilac tanaoneo isa catao ñga may utau sa acon.
Demeure-t-elle loin d'ici?	Ang tinitirahan my-a-i malayo?	Malayo ang iya guina puyan?
Dans l'autre rue.	Dyian sa cabilang da m.	Sa opat ñga pag hagbañg diri.
Êtes-vous certain de la trouver chez elle?	Sa acala mo po à abutan mo siya sa caniyang bahay?	Naca hibalo ca ñga matood ñga ma quita co sia sa balay?
Je reviendrai vers vous bientôt.	Mag babalic po acó dito sa iño mamaya.	Macara acó sa imo unino.

FRANÇAIS.	TAGALOG.	BISAYA.
Déjà de retour!	Na capaling na cayo!	Naga pa baliona!
L'avez-vous trouvée?	Inabutam po niño?	Na quita mo isa?
Oui, monsieur.	Opo, maguinoo.	Oo po.
Vous a-t-elle payé?	Pinag bayaran po bacayo?	Binayaranca?
Grâce à Dieu.	Salamat sa Dios.	Gracias à Dios, ó salamat sa Dios.
Allons-nous-en.	Abatoya na.	Amo na quita.
14. *Pour écrire une lettre.*	14. *Tongcot sa pag sulat nang isang sulat.*	14. *Sang pag sulat san isa ca sulat.*
N'est-ce pas aujourd'hui jour de courrier?	Hindipo ba arao ñgayon ñg correo?	Dili caroon ang padalahon san sulat?
Donnez-moi une feuille de papier, une plume et un encrier.	Biguian mo po acó ñg isang pliegong papel, isang pluma at tinta.	Tagai acó san isa ca panig ñga papel, isan binulaon isan tinta.
Entrez dans mon cabinet, et vous trouverez sur la table tout ce qu'il faut pour écrire.	Masoc po cayo sa aquing silio at mairoon sa lamesa casang capan sa pagsulat.	Sumuluda ca sa acon cuarto matanao mo sa lamesa madamo ñga sulaton.
Il n'y a pas de plumes.	Valang pluma.	Uay sin pluma.
Elles sont dans l'écritoire.	Narian po sa loob nang tintero.	Jara sa tintero.
Où est votre canif?	Saan po ba naroon ang iñong labasa?	Dina ang imo lavasa?
Savez-vous tailler les plumes?	Marunong po ba cayong mag putol nang pluma?	Maca ibalo ca magotod sang pluma?
Pendant que je fais cette lettre, faites-	Hangan sumusulat acó nitong sulat	Mientras ñga naga sulat acó iglihog

NOMS DE NOMBRE.

	TAGALOG.		BISAYA.		TAGALOG.	BISAYA.
1	Isa.		Usa ó isa.		200 Davalang daan.	Duha ca gatus.
2	Dalava.		Duha.		300 Tatlong daan.	Tolo ca gatus.
3	Tatlo.		Tolo.		400 Apat na daan.	Upat ca gatus.
4	Apat.		Upat.		500 Limang daan.	Lima ca gatus.
5	Lima.		Lima.		600 Anim na daan.	Unum ca gatus.
6	Anim.		Unum.		700 Pitong daan.	Pito ca gatus.
7	Pito.		Pito.		800 Valong daan.	Valo ca gatus.
8	Valo.		Valo.		900 Siam na daan.	Siam ca gatus.
9	Siam.		Siam.		1000 Isang libo.	Isa ca libo.
10	Sampo.		Napulo (polo).		2000 Dalava libo.	Duha ca libo.
11	Labin isa.		Napulo cag usa.		3000 Tatlo libo.	Tolo ca libo.
20	Dalavang po	at isa.*	Duha capulo	cag usa.*	4000 Apat libo.	Upat ca libo.
30	Tatlong po	dalava.	Cattloan	duha.	5000 Lima libo.	Lima ca libo.
40	Apat napo	tatlo.	Apat napo	tolo.	6000 Anim libo.	Unum ca libo.
50	Limang po	apat.	Caliman	upat.	7000 Pito libo.	Pito ca libo.
60	Anim napo	lima.	Canuman	lima.	8000 Valo libo.	Valo ca libo.
70	Pitong po	anim.	Capitnan	unum.	9000 Siam libo.	Siam ca libo.
80	Valong po	pito.	Caonloan	pito.	10000 Sampo libo.	Napulo ca libo.
90	Siam napo	valo.	Caniaman	valo.	100000 Isang daan libo.	Isa cagatus ca libo.
100	Isang daan	siam.	Isa ca gatus	siam.		

* A partir de 11, 21, 31, etc., les 9 premiers nombres se répètent ainsi à chaque dizaine jusqu'à la suivante. On observera toutefois que, dans le tagalog, on supprime la conjonction *at* après *labin*. Ex. : 12, labin dalava; 13, labin tatlo, etc.

VOCABULAIRE.

FRANÇAIS.	TAGALOG.	BISAYA.
Abandonné.	Maypabaya.	Saprat.
Accoucher.	Nanganac.	Nag anoc.
Accuser.	Magsunbong.	Suguira.
Affaiblir (s') (maigrir).	Macgayayat.	Maluya, manibang.
Affliger.	Nahahapis.	Mamingao.
Agoniser.	Naghihiñgalo.	Na a hiñgalo.
Aiguille.	Carayum.	Dagum.
Aider, soutenir.	Comapit.	Cumaput.
Aimer, désirer.	Omibig.	Ulaluyag boot.
Aimant.	Batobalani.	Bato balini.
Albâtre.	Batong banteles.	Bato banteles.
Amarrer, attacher.	Ygapos.	Hicta.
Amour, plaisir, estime.	Sinta.	Maluyag maquito.
Amour (faire l').	Lomiago.	Pangasaon.
Amuser (s').	Navivilid.	Nanili.
Année.	Taon.	Ting.
Anse.	Calavacan.	Calacavan.
Anneau.	Sincing.	Sincing.
Animaux.	Hayop nasapa.	Sopat nga.
Animaux volatiles.	Hayop lomilipad.	Sopat nga naga hysad.
Appauvrir, ruiner.	Maghirap.	Pubri.
Arc-en-ciel.	Bahaghan.	Bahuy hari.
Assiette.	Pingan.	Pingan.
Assortir.	Nagtatan.	May pa añu.
Attrister (s').	Malumbai.	Mapanglao.
Avenir (être d'accord).	Omamin.	Pa ayon.
Averse.	Ulan.	Santelmo.
Bambou épine.	Cavayan.	Canayan nga matungo.
Bambou aurone simple.	Bugii.	Buju.
Baiser, embrasser.	Acapin.	Haluca iapini.
Blesser, s'ensanglanter.	Nagcaongat.	Napilos, nay dugu.
Bois, forêts.	Parang.	Cagubutan.
Bois.	Cahoy.	Cahoy.
Bouche, menton.	Bibig, baba.	Baba, barbas.
Boucles d'oreilles.	Hicao.	Hicao.
Boue.	Putic.	Lunang.
Bracelets.	Manillas.	Itanillas.
Braise.	Baga.	Baga.

Buffet.	Pamingalan.	Talaguan sang pingan.
Buffle mâle.	Calabao.	Calabao.
— femelle.	Calabao nga babay.	Calabao nga bubay.
Cabane (hutte).	Cubo.	Balay, balay.
Chaleur.	Mainit.	Mainit.
Chanter.	Magavit.	Cumanta, lumailay.
Chapeau.	Sambalilo.	Calo.
Chapelet.	Cointan.	Culintas.
Charbon.	Uling.	Uling.
Chaux.	Apug.	Apug.
Cheminer, marcher.	Lomacad.	Lumacad.
Chemise.	Baro.	Bayo.
Cheval, bœuf.	Cabayo, baca.	Cabayo, baca.
Cheveux.	Bujoc.	Buhung.
Chevreau.	Cambig.	Tupa.
Chien, chat.	Aso, puta.	Idu, curing.
Ciel.	Langit.	Langit.
Ciel (obscurité du).	Nay didilin, ang langit.	Nay dulumang langit.
Cils.	Pilic mata.	Pilic mata.
Clous.	Paco.	Langsang.
Cimenter, fortifier.	Tibayan.	Paca ajuha.
Ciseaux à bois.	Pait.	Bayo.
Cœur, sang.	Puso, dugo.	Puso, dugu.
Colère (se mettre en).	Mogalin.	Mangaquig.
Collier, chaîne, cordon.	Cadina.	Cadena.
Combattre, disputer.	Nagavay.	Mag alanay.
Combustible.	Yaguit.	Alipatoc.
Commander, ordonner.	Magutad.	Mag sugu.
Conformer (se).	Omayon.	Pasinira.
Construire, édifier.	Magtayo.	Naga bimo.
Coquille.	Inso.	Sursi.
Corbeau, oiseau fin.	Vac, cuago.	Vac, cuago.
Corps de l'homme.	Catavan.	Lanassang.
Cou, poitrine.	Lig, dibdib.	Liog, dughan.
Coucher (se).	Mahiga.	Humiuda.

Cuiller.	Sandoc.	Sang-duĝun.
Danser.	Maysayao.	Suni aot.
Démolir, retourner.	Calaguin.	Bungaguy ilisa.
Dénoncer.	Maysunbong.	Suguira.
Dent.	Ypin.	Nĝipon.
Derrière.	Balacang.	Balicacang.
Désert.	Caparaanĝan.	Caparanĝan.
Désespérer.	Magpativacal.	Mag-patinacol patay.
Dévideur.	Ulacan.	Ulacan.
Devoir.	Mag cantang.	Utang sanlai.
Doigt.	Daliri.	Tudlu.
Donner, livrer.	Maghigag.	Ihatag.
Dormir.	Matulog.	Matulog.
Drap de lit.	Cumot.	Habol.
Eau douce.	Inumin.	Tubig nĝa ilimnon
Éclair.	Quidlat.	Quilat.
Église.	Simbahan.	Sinbahan.
Embarquer.	Somacay.	Suba cay.
Embrouiller.	Masabit.	Nasabit.
Emprunter, mettre en gage.	Humiran.	Hulami sanlai.
Endormir (s').	Nagtutucat.	Quinotuyo.
Enfant.	Sangol.	Infantes.
Enrhumé (être).	Siponin.	Guina sipon.
Enrichir (s'), avancer.	Yumamann.	Nag mangod.
Enseigner.	Turuan.	Tudluan.
Enterrer.	Ilibiling.	Ilubong.
Épaules.	Git.	Ringit.
Épée.	Epadin.	Espadine.
Épervier.	Lavin.	Lavin.
Escalier.	Hagdanan.	Hagdan.
Estomac.	Sicmura.	Siloc.
Étendre.	Ilatag.	Latagui.
Étirer.	Bataquin.	Butringi.
Étoile.	Bitoin.	Bituon.
Excuser, renoncer.	Tomautangui.	Paugilag.
Face.	Noo.	Agtang.
Fange.	Pusali.	Galunangan.

Fille.	Binibini (dalaga).	Dalaga.
Flamme.	Ningas.	Siga.
Foudre.	Lintic.	Linti.
Forcer, douter.	Pilitin.	Pilita.
Foie.	Atay.	Cagatay.
Fourneau.	Calan.	Calan.
Fuseau.	Quidquiran.	Gusd-quiran.
Fusil.	Baril.	Luthanco.
Garder.	Ytago.	Taqui.
Genoux.	Tuhod.	Tuhud.
Gorge.	Lalunuman.	Lalumaman.
Gouge.	Lucob.	Guvia.
Grain.	Unos.	Uino.
Graduer (se).	Natataas.	Tabayo.
Grenouille.	Palaca.	Palaca.
Grossir (devenir gros).	Tumaba.	Naya dacu.
Habitant.	Namamayan.	Nagâ pamuna.
Habiller.	Magsuot.	Ilis.
Hache.	Patacol.	Vasay.
Haute mer, flux.	Ang baot.	Cataran rang dugat.
Heure.	Horas.	Horas.
Herbe des prés.	Damo.	Cumpay.
Herbe sauvage.	Halomanan.	Hilama ngâ sa laton.
Herbe des champs.	Gulayan.	Hilamon ngâ sa buquid.
Hommes.	Lalaqui.	Dala.
Hors de soi.	Naghihimatay.	Na lipong.
Hirondelles.	Langay langâ.	Langau langai.
Huîtres.	Talaba.	Talaba.
Iles.	Pulo.	Capuluam.
Intestin.	Bituca.	Tinay.
Jaspe.	Batang balonito.	Bato ngâ balonitas.
Jeter par terre (détruire).	Navasac.	Na bangay.
Jeunes gens (les).	Ang mangâ bagontao.	Ang manga linhod.
Jour.	Arao.	Adlao.
Jupon.	Naguas.	Naguas.
Lagune.	Sapa.	Sapa.

Lumière.	Ylao.	Suga.
Lune.	Buan.	Balan.
Main droite.	Camay na canan.	Camut ng̃a tuo.
Main gauche.	Camay na caliva.	Camut ng̃a nala.
Maison.	Bahay.	Balay.
Malade (être).	Magcasaquit.	Magca saquit.
Mal (de mier).	Nahilo.	Na lio.
Malpropreté.	Dumi.	Igac.
Manger.	Comain.	Cumaon.
Marbre.	Batong buhay.	Batu ng̃a buhi.
Marier (se).	Magasalta.	Quinasal.
Mettre à l'air.	Ibilad.	Bilara.
Métier pour tisser.	Habilvin.	Hablun.
Mer.	Dagat.	Balod.
Mois.	Buan.	Bulan.
Montagne.	Bondoc.	Buquid.
Monter.	Somacay.	Sumacay.
Mouchoir.	Paño.	Vañu.
Mort (être).	Nabuburol.	Laoas sang patay.
Mouiller, arroser.	Diliguin.	Nabasa diliga.
Moules.	Garang.	Halaan.
Mourir.	Mamatay.	Patay.
Moustiquaire.	Culambo.	Culambo.
Natte.	Banig.	Banig.
Navette.	Bancabancaan.	Lansadera.
Naviguer, voyager.	Lumayag.	Lumayag.
Négligent.	Magpabaya.	Saprat.
Nettoyer.	Isampay.	Linisa.
Obscurcir.	Dulinim.	Ng̃a dulinim.
Occiput.	Batoc.	Batoc.
Ongles.	Cuco.	Cucu.
Or *.	Guinto.	Guinto.
Oratoire.	Visita.	Visitas.
Ordres ecclésiastiques (prendre les).	Magpary.	Hordenahan.
Os.	Butot.	Tulan.
Pantalons.	Salaval.	Saranlus.
Parapluie.	Payong.	Vayong.

Peigne.	Suclay.	Suclay.
Peindre, rayer.	Gujitan.	Pinlabi cudlita.
Pelle.	Tactac.	Tactac.
Petit garçon et petite fille.	Bata.	Bata.
Pied.	Paat.	Tiil.
Pierre.	Bato.	Batu.
Pierre ponce.	Batong nga buga.	Bato nga buga.
Piller (assassiner).	Linobau.	Juin loob pinatay.
Plat.	Dinulang.	Labang.
Pleurer constamment.	Omiyac.	Humibi.
Plier.	Tictopin.	Ticlopa.
Pluie.	Ticatic.	Ulau ulau.
Poêle.	Cavali.	Calaha.
Poisson.	Isda.	Isda.
Port.	Lalavignan.	Basaya polondohan.
Porte.	Pinto.	Pintoo.
Poumons.	Buga.	Baya.
Pot-au-feu.	Paleoc.	Culon.
Prendre vivres ou boissons.	Magpalanig.	Batani.
Prendre avec la main.	Havacan.	Capti.
Procurer.	Nagtatan.	Mag pa añu.
Quadrupèdes.	Aug pa.	Upat aug tiel.
Rabot.	Catanim.	Catan.
Rat.	Daga.	Balabar.
Régir.	May-capang.	Almuang.
Réjouir (se).	Maysaya.	Uag hilisoyud.
Reposer (se délasser).	Maypahinga.	Pahuay humigda.
Rester, tarder.	Nalaon.	Tinanda guina hatay.
Rêver.	Nanaguinip.	Damgu.
Repasser.	Magpahinga.	Puhuay humigda.
Riz bouilli à l'eau.	Canin.	Canun.
Rivières.	Ylog.	Suba.
Rogner (tordre).	Sinsinin.	Sincina.
Rotin.	Yentoc.	Vaay.
Rotin (gros).	Palasan.	Vaay nga dalgio.
Robes des naturels	Tapis saya	Tapis saya.

Scapulaire.	Calmin.	Carmen.
Scie.	Lagarri.	Langari.
Secouer.	Ypagbag.	Pag pagui.
Sein.	Susu.	Sulac susu.
Semaine.	Lingo.	Semana.
Semailles.	Ang manga tamin.	Ang manga tanum.
Serein.	Hamog.	Tunug.
Signaler, assigner.	Taning.	Marcahan.
Silence profond.	Tahimic.	Hipos.
Soleil.	Arao.	Adlao.
Sommeil, paresse.	Natatamad.	Guinatuyo matamad.
Souffrir.	Dalitain tisin.	Tiira.
Soulier (des naturels).	Sinalaco.	Sinelas.
Sourcil.	Quilay.	Quilay.
Supplier.	Mamanhic.	Pangeo.
Table.	Dulang.	Lamira.
Taille.	Licod.	Licod.
Talon.	Sacong.	Ticod.
Tête.	Olo.	Ulu.
Terre.	Lupa.	Duta.
Terre ensemencée.	Cabuquiran.	Uma.
Tête de mort.	Bungo.	Bunug.
Tire-bouchon.	Baliboi.	Balibat.
Tisser.	Maghabi.	Pag habul.
Tirer.	Haguisin.	Ipilac.
Tonnerre.	Culog.	Culog.
Tordre.	Pilipitin.	Pelipita.
Tourbillon.	Ipohipo.	Ipu ipu.
Tousser.	Ubuhin.	Guina obó.
Tournevis de métier.	Solirang.	Bilican sang hublan.
Traversin.	Unan.	Uliman.
Travailleur capable.	Masipag.	Masipag.
Viande.	Laman.	Laman.
Viande cuite.	Ulam.	Sudan.
Vendre.	Ypagbili.	Ibaliguia.
Vent.	Hangin.	Hangin.
Vent (trombe de).	Bojayi.	Buani.
Ventre.	Tian.	Tian.

MONNAIE, POIDS ET MESURES.

La piastre espagnole a, de tout temps, été la monnaie des îles Philippines : on y admit plus tard les piastres des États indépendants de l'Amérique espagnole, qui ont cependant moins de valeur.

La piastre est divisée, comme en Espagne, en réaux. On a donné aux réaux les noms suivants :

	Tagalog.	*Bisaya.*
Un demi-réal.	Saycavalo.	Sicauolo.
1 réal.	Saycapat.	Sicaualo.
2 réaux.	Cahati.	Cahate.
3 —	Tatlong bahague.	Tolo ca sicapat.
4 —	Salapi (toston).	Usa ca salapi.
6 —	Mey calavang cahati.	Tolo ca cahate.
7 —	Mey cavalang tatlong bahigui.	Pito sa sicapat.
8 — (piastre).	Pesos.	Pisos.
	POIDS *.	
Chinanta**.	Chinanta.	Chinanta.
Cate***.	Sang cate.	Cate.
Tael.	Tahel****.	Bas in.
Demi-cate.	Soco.	Soco.

* On pèse à Manille avec le quintal espagnol. Il équivaut à 46 kilogr. à 72 cates et à 14 onces. — Le picle, qu'on emploie également, contient 100 cates.

MESURES.

MESURES DE CAPACITÉ.

	Tagalog.	*Bisaya.*
Caban*.	Sang cabang.	Baquid.
Ganta.	Iubuc salup (gantang).	Gantas.
Chupa.	Chupa.	Salupan.

MESURES D'ÉTENDUE.

Barra du roi.	Barra.	Barra.

Les distances itinéraires se mesurent par le temps qu'on reste à parcourir un espace. Ainsi les Tagales disent, par exemple, dalavang arao *lacarin* on *banca in*, deux jours de chemin, ou en *banca* (pirogue).

TEMPS.

Un siècle.	Isang daan taon.	Usa catagos catuig.
Une année.	Taon.	Tuig.
Un mois.	Buan.	Bulan.
Une semaine.	Lingo.	Semana.
Un jour.	Arao.	Adlao.
Aurore.	Mangumagana.	Gaadlauon.
Matin.	Umaga (baroo na).	Buntag.
Midi.	Tanhali.	Thanali.
Trois heures après midi.	Ypaninig hapon**.	Parlis ang adlao.
Soir.	Hapon.	Hapon.
Crépuscule.	Lumg miquinang manuc (le premier	Salomson.

The quotations below will give an idea of the great abundance of phrases and phrases that are particularly found in the tagal language. So, for example, we indicate the different periods of the day by the following expressions: more than midnight, *mababao sa hating-gabi*; he wants to make light, *magumagana*; the daybreak, *bucang liwayway*; the day begins to be clear, *magmaraling arao*; the sun will rise, *sisilang na ang arao*; it is clear, *umagana*; he is up, *sangmilang na*; he is full day, *arao na*; he is already a little tall, *mamataas-taas na*; about nine o'clock, *pangingitlog manuc*; it is about four o'clock, *ipanining hapon*; about five o'clock in the morning; close to sunset, *cavitin palacol*, or *bagong socsoc arao*; he is lying, *lung monorma.*

CHAPTER XXV.

PUBLIC INSTRUCTION; STATE OF SCIENCES, LETTERS AND ARTS

The University of St. Thomas. - The College of St. Joseph.- The College of Saint-Jean-de-Latran. - The school pie. - The marine school. - The school of business. - Libraries. - The college of Santa Potenciana. - The college of Santa Isabella. - The beateríos. - Primary schools. - Literature. - Printing. - Music. - Serenades. - Dances.- Drawing and Painting.

At the head of public education in the Philippines lies the University of Manila, called the Real y Pontificia Universidad of Santo Tomas. Its foundation, as a college, dates back to first years of the sevententh century. Its first benefactors were Archbishop Benavides of Manila and Bishop Soria of New Segovia: both gave it their libraries, and, moreover, the first gave him 1,000 p. and the second 1,800. In 1619, the house was entrusted to the religious of the order of St. Dominic, and the following year public education classes were opened there; finally, in November 27, 1625, King Philip IV took it under his special protection. In the year 1645, the same monarch obtained from Pope Innocent X a bull that was erecting the College of Sto. Tomas of Manila into a University. The statutes that govern today this institution were written only after a long time, that is to say in the year 1781. The instruction there is entrusted to doctors, graduates and masters (maestros). At the moment, there are 21 doctors and graduates, and no masters; we teach Latin, logic, physics, metaphysics, morality, canon law and theology; for some time now it had a chair of Roman law and one of Spanish law. The number of students attending this university today is of 581, namely: 61 scholars (collegiate), 15 capistas, maintained at the expense of the college, and 505 external. The Fellows' suit is a long green silk dress to black sleeves, a beca, kind of red scarf folded into two on the front of the chest and thrown back on the shoulders, a black collar with white piping and a toque similar to that worn by lawyers of the Bar of Spain.

If the University of Manila is the main institution of public instruction, it is not the oldest. Since the June 8, 1585, the king had ordered to found a college in which the sons of the Spanish inhabitants of the archipelago could be raised in the love of virtue and letters, under the direction of the fathers of the company of Jesus; but it was not that in 1601 this order could be put into execution by the from the San José College. The first fellows were l o, and they soon rose to 20, which all were the sons or close relatives of the first authorities from the country. Pope Gregory XV granted this college the right to confer degrees in philosophy and theology. The revenues of this establishment are derived from several farms which have been conceded to him at various times; they are enough to deal with the interview of the Vice-Rector and masters, to the annual gratuity granted to them as well as the rector, and the maintenance of 22 free pupils; it also admits some paying students because of 50 piastres a year; we teach philosophy, rhetoric and Latin. When suppressing the order of Jesus, this college remained closed until 1 777. The costume of students is a red dress with black sleeves and a chef's black hat.

The college of Saint-Jean-de-Letran began to be a primary school, founded in 1650 at the expense of a charitable man, whose name, Juan Geronimo Guerrero, deserves to

go down to posterity. He devoted himself in this to bringing together young orphans, and to teach them reading, writing and the Christian doctrine. He could still, thanks to the abundant alms that the people of Manila poured in his hands, provide for maintenance and clothing of all these children. Before he dies, this beneficent man took the habit of St. Dominic and handed the work he had undertaken in the hands of that order, which erected a college, for which he obtained the protection of the king and some income to support it. By means of a sum of 600 piast. that the Pangasinan alkalde is responsible for delivering every year to a Dominican, who touches it, this college maintains 25 orphans free of charge; he also admits a unlimited number of residents, both indios and Méstizos, who pay 50 piast. per year; he finally receives, under the name of sacristans, doormen, booksellers, etc., many young students who pay nothing. The total of those who, under various titles, receive education in this college, stands today at 239 people: their costume is blue, with black sleeves; a Maltese cross is placed to the right on their beca.

The *Escuela Pia* (pious school) of Manila was established in 1817, under the direction of a special junta composed of distinguished inhabitants, among whom there was a member of the cathedral chapter and one of the commercial court. The inhabitants gathered together the funds which were to serve the maintenance of this useful establishment; but these funds having been put on the market, according to custom, they had the kid so many other sums of money and magical works of this capital, that is, they were lost as a result of the Mexican revolution. The junta having dissolved of funds, the city took the pious school at its charge: it teaches reading, writing, Christian doctrine, grammar, Spanish and arithmetic explained on slate. The students must be Spanish; the sons of wealthy fathers are paying 2 piastres per month, those which are less 1 piastre, and the poor people pay nothing. To be admitted, it was enough to ticket of the president of the dissolved junta. Today it's the regidor in charge of the management of the establishment who delivers the ticket. The number of students is, at this moment, of 50, of whom 26 receive the instruction free of charge.

Following repeated instances of the Commercial Court, we opened at Manila, in 1820, with the royal permission, a marine school where we teach arithmetic, the elements of geometry, rectilinear and spherical trigonometry, cosmography and driving, plus practical geometry applied to the construction of maps and hydrographic plans, with the way of drawing them, all according to during the course of study for the Navy, were composed, according to the order of king, by the squadron commander of the Royal Fleet Don Gabriel Ciscar. The costs of the establishment are provided by the said fund of Averia. It is the commercial court that decides on the admission of students, and those who stand out come out to become captains of trading ships, undertaking the journey from China, India, and even to America and Europe, which proves that, whatever say the Spaniards, the youth of Manila is just as susceptible of instruction than that of the mother country. There is no no doubt, indeed, that if studying in this school were stronger and better calculated, we would see the most remarkable subjects.

In 1840, finally, a business school was established that holds in court rooms and where we teach free bookkeeping, business correspondence and living languages. By a rather extraordinary choice, there is a marked preference for the French language, although it is one of those who speak the least in this part of the world, since

unfortunately our relationships are too infrequent since we have no need to go for sugar.

Well-supplied libraries exist in all the convents, and those of the university and colleges offer resources to students who receive their education in these establishments. That's what we had to say about the consecrated institutes undertaking the education of young people; that of young people has not been forgotten.

The College of Santa Potenciana was founded in the year 1589, by Governor Dasmariñas, under a Royal prescription. Article 27 of this Ordinance states:
"When you arrive in the Philippines, you will examine where and with what funds to establish a convent of cloistered girls, who will settle there, so that both those who will be able to get there who will be born in the country will lead an honest life, be well brought up and come out to get married and have children." The worthy governor put so much zeal to execute the will of the king, that; from the year 1595, the convent was established in the church of St. Andrew, and that a new royal decree of 11 June 1594 approved the regulations, which dealt with the conduct to be observed in the parlor, on the duties of the chaplain, who was to be over forty years old, and who was at the same time a director of the house, on the students' costume as well as the superior and the mistress; he had to be decent, but modest, the king undertook to supply it; the governor was authorized to fix the amount to be paid by the ladies who would like to enter the convent to stay there cloistered; this sum was to be moderate.

There is no longer any copy of the original regulations from this house, whose archives perished in the terrible earthquake of the year 1645, where 10 to 12 students lost their lives. New regulations were drafted and approved in 1696, and remained in force until 1825, when they received modifications.

The college is established today in a house that has been purchased for its use by the public treasury, the former local arsenal. The treasury also provides at the expense of a small chapel, to those of the medical service, the pharmacy, the infirmary, the clothing of the pupils and six girls on duty, the total amounting to 700 piastres a year, plus the maintenance of a sexton, four faginentos and a woman to go to provisions. The treasure pays, for the maintenance of a superior, a doorkeeper and 24 fellows, 1 real 4/2 (1 franc) a day for each, and they are delivered, in addition, royal stores, 40 pinagua of rice baskets, 15 gantas each basket, 25 quintals of wood and 17 gantas of coconut oil for lighting.

Since the founding of the brotherhood of Holy Mercy, she had many poor Spanish orphans, that she was raising, either in Santa Potenciana, either in private homes; but in the year 1652, having bought a house to house them all, she founded the college of Santa Isabel. The regulations written in 1650 were completely recast in 1815. The number of pupils of this establishment is now 105, admitted in various ways and conditions. The residents pay 60 piastres a year, the others receive a free education; we also admit externals, but who can not communicate with those who live in the house. Teaching is quite elementary; the service is done by 12 maids for the interior and 8 men for the works from outside.

We have seen, in one of the previous chapters, the description beateríos, most of which are devoted to education poor girls.

From what we have just said, we see that Philippines education, both sons of the country as well as mestizos and indios of both sexes, is not as neglected as some people claim it, and that the colony did, on the contrary, the greatest efforts the instruction of the people. Even in the smallest villages, the indios find facilities to learn to read and to write; because there are everywhere primary schools paid by the pueblo. On the other hand, the ability of the indios is all remarkable fact: from the tenderest age, we see them try to draw letters, with a cut bamboo, either on sand, either on green banana leaves. As well are there among them several distinguished calligraphers, imitating all kinds of writings, drawings, characters printing; one quotes, among others, a copied missal by an indio, which was sent to a king of Spain; we assures that it was impossible to distinguish it from the original. They also copy maps with a rare accuracy.

It follows that the education of the indios is far from backward, if we compare it to that of the popular classes in Europe; almost all Tagalogs know how to read and write. However, as for the sciences themselves, they did very little progress among the indios of the Philippines; only a few *mestizos* have a light dye, and those of the indios who received the orders know Latin. The most educated are, without question, those who, having studied at the University of Sto. Tomas, have embraced the career of the bar; among them, there are lawyers worthy of a place next to the most famous of Spain.

As far as literature is concerned, there is a tagalog grammar and a dictionary, as well as a work that we call art, and that is a kind of combined grammar of tagalog languages, *vicol*, bisaya and isinay. All these works, and in general everything that appears in one of the languages of the country, are published by the care of religious, who have at their disposal the Sto. Tomas printing works, and have the means to meet the cost of printing, which the indios could not do. There is, both in Manila and in the vicinity, several printing works for public use. It is presses of Notre-Dame-de-Lorette, in Sampaloc, that came out grammars, dictionaries, history books, etc. It was formerly published in Manila a newspaper titled, El noticioso Filipino; today it seems than a current price in Spanish and English. When we We left, we were busy establishing a new newspaper.

Literary works consist of pieces of verse, sometimes on very serious subjects; for example, the Passion of Our Lord has been translated into tagales: then there are tragedies, which, as we have remarked above, are of excessive length; they often contain the whole life of a king. There is small poems, bullfights, epithalams, songs; these last are especially numerous and bear particular names, such as the comintang of the conquista, the sinanpablo, the batanguiño, the cavitegan*. Not only the lyrics of these songs, but also the melodies, are national, and the indios note the music

**Or find in the atlas the Cominlango de la languisla, noted with accompaniment of piano and guitar, and to which we have attached the words.*

only with prodigious skill. All, indeed, are organized for music, and there are some who play five or six instruments; so is there not a village, some small that he be, where the mass is accompanied by music, in the absence of an organ. The choice of

tunes they play is not always more edifying: we heard, in the churches, the waltzes of Musard and the cheerfulest tunes of French comic operas.

As we have just said, Indians are born musicians; they who used to know only the tom-tom Chinese, the Javanese drum and a kind of Pan flute, made of pieces of bamboo, grow today the European instruments with a love that goes up to passion. They are not nearly so strong for the vocal music, they have little or no voice; however their singing offers, in our opinion, a certain character of originality which is not unworthy of attention.

The Spaniards had scarcely submitted this archipelago its inhabitants sought to imitate the musical instruments of Europe, and the vigüela, a kind of guitar, having a fairly large number of strings, but that is not always the same soon became their favorite instrument; they made in a rare perfection and they made, in besides, themselves the ropes.

The bandolón is another guitar, smaller, having twenty-four metal cords, coupled by four: they are very adept at playing this instrument and either of one of their nails, let them grow a length disproportionate, or a small piece of wood. We do not know from which nation they borrowed this instrument that we have never seen in Spain.

The village music we talked about is composed usually violins, ebony flutes, or even bamboo, in the remote provinces, and a bajo of viguela, big guitar of the size of a cello, and which is played with a finger of horn or ebony made on purpose; they make very agreeable sounds. This music, sometimes discordant, does not leave to often have the approval, and one can not help but admire men who can get to this point without taking any lessons and whose most may never have had the opportunity to meet an artist.

Military music of garrison regiments in Manila and in some great provincial pueblos is pushed to a point of perfection which astonishes; we do not have never heard of better in Spain, not even at Madrid. It is on the place of the palace that, on Thursdays, on Sundays and feast days, at eight o'clock at night, instant where we beat the retreat, the society of Manila, the foreigners, travelers meet to hear the serenala. The indios play, from memory, for two or three hours alternatively, large openings of Rossini and Meyerbeer or contredanses and vaudevilles. They must the great progress they have made for some time in military music to French masters who direct them. These same musicians are also called in great balls, where they perform pieces between the contredanses played by other instruments.

We said that the vocal music of the indios is not at the height of the instrumental, which is mainly due to the quality of their voice, which is acute and hail. All their tunes are applied to amorous words: they are regrets, reproaches addressed to an infidel and sometimes allusions from the history of ancient kings or holy scripture.

Often several indios gather in the house from one of them, and they form a concert of amateurs; they then sing the Passion, accompanied by an orchestra full. Other times five, seven or nine bagontaos (young singles) gather at night, by a beautiful moonlight, and roam the pueblos around Manila, where they give serenades to their alleged, their dalagas or donzellias, than the Tagales, of a higher rank distinguished and speaking

Spanish, call their novias. We can not imagine anything more singular and more picturesque than to see, during those brilliant nights of the torrid zone, where the moon pours streams of silvery light and the balmy breeze tempers the fiery heat of the atmosphere, to see, we say, Indians squatting in cucumbers, during hours, without getting tired of this position that we would find so inconvenient, and singing their love under the windows of their mistresses.

Many orchestras of musicians are called, at any time of day, in Manila homes to do it to dance all kinds of ancient and modern dances; the old rigodons, quadrilles, English contredanses, waltzes, gallops and probably the polka will not be long to enter there too. It is rare that among the Indians, and especially among the *mestizos*, we celebrate a baptism, a marriage, a some kind of ceremony without music or dance. The burial children (screaming) is always accompanied by music.

A word about the extraordinary talent of the indios for the musical performance: one day we accompanied, with M. Auguste Barrot, our worthy consul, the alcalde of the province of Laguna, in a tour he was doing for the election of gobernadorcillos. We went to Calauan and we stopped, for supper and sleep, at a respectable priest, whose house, like those of all clergymen, was open to all travelers without exception who are fed and slept there as much as they like to stay and at no cost to them. Now, in this priest, we heard an Indian playing, with equal perfection, of seven different instruments, on which he executed the most difficult pieces. When he had finished, the good priest, to entertain us, made turns of address and retraction, and we showed a puppet theater he had mounted himself.

Comintang, which we quoted as national song, is also a dance: while musicians play it and sing it, an indio and an indio woman perform a pantomime which agrees with the words; it's a lover who seeks to ignite the heart of a girl, around which he runs by making a thousand loving gestures and greetings fashionable country, accompanied by movements arms and body that are not decent, but noisy laughter in the audience. happy; finally the lover, unable to succeed, pretends to find himself wrong, and falls on a chair prepared in advance. The young girl, frightened, flies to her aid; but he gets up immediately healed, and begins to dance and turn with it, in the following everywhere, to the great applause of the assistants.

The pampango is another dance that is especially remarkable by the movements of the kidneys and the particular grace that women deploy there; it is accompanied by beats very significant hands.

In the Bisaya we dance the *bagay*, whose music and singing are languorous and melancholy as those of the comintang. It's still a lover and a mistress who dance, intermingling their cries.

The Montescos of the northern provinces of Luzon also dance to the sound of their bamboo flutes; but their gestures and their postures are so indecent that, out of modesty, a woman never dances with her husband.

The Negritos, in their dances, hold in their hands bow and arrows, and utter horrible cries; They make awful contortions and jumps to which, in the country, one gave the

name of camarones, comparing them to those whom the goats (camarones) do in the water. They finish their dance by shooting their arrows in the air; and their look is so prompt, that they sometimes kill a bird in passing. Their hurricane or mountain song is a melody very pleasant, consisting of six measures that are repeated without ceases; if she was arranged in chorus, she could do a lot of effect.

The fandango, the zapateado, the cachucha and other dances. Spanish were adopted by the Indians, and they are not lacking no grace when they dance with them castanets, which they play with extraordinary precision; they also perform some dances of the New Spain, as, for example, the Arabs, where they put all the vivacity Spanish, with movements of size, chest, hips, right, left, forward, in back, and pirouettes whose speed is such that the eye can hardly follow them.

Drawing and painting are much more advanced than would not believe it among the Indians of the Philippines. Not to mention the beautiful geographical maps of Nicolas de Ocampo, we can quote the miniatures of Denian and Sauriano, church paintings and oil portraits by Oreco. These books are certainly far from perfect, as artists to whom we owe them have never had a master; but they present brands of great talent, and portraits are of striking resemblance. We take this opportunity to show our gratitude to both mestizo draftsmen, MM. Juan Serapio Transfiguracion Nepomuceno and his son, for the services that, as artists, they have kindly returned us with so much kindness.

CHAPTER XXVI.
AGRICULTURE .

Nature of the territorial property. - Instruments. - Conditions of work. - Sugar. - Rice. - Indigo. - coconut palms. - The corn. - The Mongols. - The abaca.

To form a fair idea of the state of agriculture in a country, you have to start by knowing the nature of the territorial property or the different kinds of tenures; this is what is extremely difficult to discover in the Philippines, the laws of India having remained in a very big wave about it. It seems that no indio is incommutable owner of the land he occupies, but only usufructuary; however this usufruct, which has been surrendered by the king, he keeps it hereditary and transmissible, as long as he or his successors continue to cultivate; enjoyment is only lost by abandoning cultivation; it follows that when one sells a land, one does not transmit the right to enjoy it as long as it is cultivated.

The indios do not pay any kind of territorial tax. There are, however, a small number of Spanish owners as well as convents and chapels which are also, and their lands pay the king a tithe; but this tax is so to speak nominal, because the amount has been fixed at the time when the land was conceded fallow; finally he there are communal lands that belong to a pueblo, and whose product is to be used in public works, schools, etc. Everyone has the right to seize any land uncultivated and clear it; we then keep the enjoyment as long as we continue to cultivate it. These laws are without contradicts the good of agriculture, since they make to enter into the public domain any land abandoned by his usufructuary; but their execution is not so easy that we could believe it. As soon as a person offers himself to load one of these lands, on the spot comes the former master or one of his heirs; he alleges a thousand lies; he swears

he will undertake the culture and even begins enclose or trace furrows; then, when the new entrepreneur has moved away, he is abandoned again.

There is a general feeling in the country that every European who devotes himself to agriculture ruins himself, and yet this fact is not correct. The little success that many people have had was because of their ignorance of agriculture in general and their lack of address in their reports with the natives of the country; it must be agreed that this is a terrible task of dealing with lazy and vicious people, who know neither the laws of the land nor those of their own needs. We can not believe how much he is painful to be continually forced to advance small are and to ensure that the laborers do not give up not their work and do not steal the harvest. It follows

that the owner of a large farm has no other resource than to rent it at a moderate price, not to a single farmer, but to a multitude of small ones who in the colony are called *tenants* (*inquilinos*). The farm of San Juan de Dios, located in the district of Baliwag, has more than a thousand of these small tenants, each of whom must keep a separate account and that all together fail not to cultivate 2,000 quiñones of land; this big subdivision is ignorant to the progress of agriculture, because it is very much more expensive to grow a small lot than a big one, and because the products we get are too few considerable so that no expense can be improvements. The indigo planter usually only harvests than 8 or 10 quintals and often even 1 or 2 only. How could such a man build a tank in stone or pay a skilful counter-master? how a farmer who produces no more than 100 quintals sugar could he build a water mill or steam with the kitchens that depend on it? The result of this is that everything is made in small, without the necessary knowledge, with detestable instruments, and that the products are unequal, expensive and of poor quality. Despite this, the reasons we have deduced above, it is very difficult, not to say impossible to a Spanish speculator or indio, even if he would possess all the necessary knowledge, together with large capital, to succeed in a large agricultural enterprise.

An author who wrote in 1810, Don Tomas de Comin, proposes two remedies for this state of affairs: 1.° the distribution immediate, by the government, of a quantity considerable amount of uncultivated or abandoned land, a measure which would suffer no difficulty; 2.° what would be an execution more delicate, the distribution, between the persons to whom these lands would be given, from a number of indios who would be forced to work for them, for a salary reasonable; they would become there, in some way, serfs tied to the land. We very much doubt that in the current state of mind, it was possible to resort to to such a measure, which may have succeeded formerly in America. In truth, Comin strives to prove that the position distributed to the indios would be very different in the Philippines, since they would not be far from their homes, subject to painful and unhealthy work, such as the exploitation of mines: despite this, we must confess that he did not convince us.

Most of Bulacan province is lacking irrigation; however the river that passes through the chief town experiences the effect of the tides and its water is quite salubrious. We had started digging a canal to bring up this city the overflow of the Quingua River but the business has been abandoned, we do not know why. The house of Buenavista, which consists of 7,000 queñones of cultivable land, is crossed by the Angat River and by others, and yet the greater part is not watered; rice is sown only in the rainy

season, and so is the same for sugar and indigo. If we pierced channels, if wells were dug and dikes constructed, this house could become a delightful garden and an important property; today it is barely brings in 6 to 7,000 piastres a year. What we have just to say is true of all this province; we could establish there, at a very low cost, as well as in others, wells with bamboo aqueducts and bejuco ropes pulled by a buffalo. In the province of Ilocos, where the population has considerably increased and where there is not too much land, all pueblos have already obtained water by these means. The *alkaldes* could contribute, if they wanted, to this progress; unfortunately they are busy with their personal business.

The plow, in the Philippines, consists of a tree trunk curved and finished with an iron tip; she is directed by a man with his hand and dragged by a buffalo.

To level the ground before plowing it, we make mount a buffalo harnessed to a square of three fins, made of bamboo, with nails and heavy weights above.

To clear a land, one sets it on fire, in order to burn the tree trunks and undergrowth; then, in the season rains, throw in handfuls of rice, and after having cut, level the earth and plow it.

To beat the rice, it is gathered in a kind of area where it is treaded by buffaloes, in order to separate the straw: this straw is used as pasture for buffaloes and oxen, and also manure for the land.

We use a car without wheels harnessed with a buffalo, which can hold two cabs of palay or raw rice.

We also have wheeled carts that contain twelve palay cabans; they are hitched together with two buffaloes and rent with the driver at the rate of 2 réaux de plata per day. Each palay shit weighs 405 pounds of Castile.

An quiñon of land is equal to 10,000 square fathoms and a breaststroke is worth 5 vares an eighth of Castile; a baleta is equal to 1,000 fathoms or 10 loans. By calculating the vare from Castile to 84 centimeters, the breaststroke would be 2m, 62 and the quiñon 68,644 square meters.

To sow a quiñon of soil, just one family or three good workers, giving them the instruments required.

Fields are almost always farmed by settlers, that is to say that the owner or the one who holds them in farm of a convent, a chapel, etc., makes a contract with one or more farmers who take care of cultivating the field with their own buffaloes and their plow, half of the harvest they harvest, the other half being for the owner or the farmer. There are certain cultures whose expenses are not the responsibility of the settler, but that run by the laborers that one takes according to the need that we have, and then the costs, sometimes share between the owner and the settler, sometimes paid by the owner alone. So, for example, for rice, it is customary to pay the laborers 6 piastres and a quarter quinon at sowing, and at harvest 5 piastres 1 real per 10,000 lazades or 50 cabans. Those who beat the rice receive, in the province of Bulacan, the eleventh part of the grain for their trouble. In other provinces where we have not yet adopted

the use of forgery, we give them the fifth and sometimes even a third of the rice. Half of all these expenses is the colon's charge, but he often saves them in performing his own part of the work himself, and sometimes even when the owner agrees to them pay. It follows that the settler, with no other capital than the value of his buffaloes and his plow, can, when he wants it, to appropriate three-fifths of the product of the earth, so it would depend only on him to get rich in a very short time. But most of them are lazy to excess; they worry little about the future; they live from day to day what they earn or what they borrow, without ever thinking of setting anything aside. In Consequently, from the day he starts working, the settler borrows from his owner, sometimes from rice, sometimes money, in advance of his half of the harvest, and the owner is obliged to give it to him; otherwise he would leave to seek another master, since, having nothing, it is impossible for him to wait. But the owner covers up his advances by taking a usurious interest in his colony; also, when comes the harvest, instead of receiving the half of the harvest, not only does it not come back to him, but it is not uncommon for him to remain in debt for the year next, which is especially inevitable whenever the harvest is bad. There are, however, some exceptions to this rule but they mostly meet among the *mestizos*, who are more ambitious, more industrious and more active than the indios.

For the reasons we have made known, the method to cultivate land by means of sharecroppers is the only one that can be used in the Philippines; because that who would like to argue on his behalf by paying day laborers would never be sure, from one day to the next, of the number of men he would have at his service, and at the decisive moment there would be no one left; everyone would be gone, either to go to a rooster fight, or to hide, so to force the master to pay more. At the time of sowing, it is necessary to count with the one who has to provide food to the settler. We calculate that the rice given to him in this way amounts to 25 cabans per colon; we have one and sometimes two who not from land.

Almost all the mountains could be cultivated; they are covered with dense forests and meadows. The best earth, that which is enclosed or which is called *lubigan*, is worth, in the province of Laguna, 250 to 500 piastres; in Pangasinan, 220 to 250 piastres; at Uocos-sud, 500 piastres; at Pasig, near Manila, 1,000 piasters; the same price in Malolos deBalacan, and it is the most has been paid until now; in Baliwag, 500 reals. There are land on various points, such as, for example, at the end of Pampanga and at the entrance to Pangasinan, which do not produce only a small fern, called a cogon; for the clear, simply mow or burn them, spreading on the ground debris that serves as manure. Moreover, these uncultivated land decreases daily as a result of the population. The highlands, called tomanas, which are the best for sugar and indigo, cost always less than the lowlands, because in these rice is sown, which is the favorite cooking of the natives, though the most thankless as to the products.

Sugar. The cane is sown by cutting the tip, when is already ripe and that we are ready to send it to mill; and this point, it is put in a prepared ground in advance: the colonist takes care of all necessary work up to that the cane has reached maturity; he cuts it and door to the mill; that's when we give him his half of the harvest. The owner pays the costs of cutting the tip to sow and those of the mill. This mill consists of two cylindrical stones very thin between which is placed the cane; one of these stones turns by means of a pole that puts in motion a buffalo, and that also makes turns in

opposite to the other stone, using a few teeth that mesh. We do not need to describe the rest of the work, which is well known. The owner must have a complete mill, which is worth, nine, 200 piastres .and more, and fourteen buffaloes at 10 piastres each; he also needs a shed or store to tighten the forms in which one dries the loaves of sugar: a shed for 500 loaves costs more 100 piastres. Regardless of the settlers, one needs, for the use of the mill, a counter-master and two workers, that we pay at the rate of 4 reals each per task of nine breads, more food, which costs o rals, which makes 1 piastre 7 reals by nine loaves. A mill can do five hundred loaves; each terracotta shape is worth 1 real. It takes two drovers to keep the buffaloes; their wages are one piastre a month, which is 24 piastres a year. The fat and salt that are consumed form a slight expense that is swayed by the product of the syrup that leave to sell the breads: this syrup is sold to give to the horses, for it is believed in Manila that they can not do without it. The buffaloes eat grass and leaves of canes. Let's what are the costs and the product of 2 earthen who, in an ordinary harvest, provide four hundred loaves, because this is the quantity that can be elaborated more or less mill in the Philippines in a year. In an abundant year, 2 quinones can produce double.

Fresh.
2 quinones of earth in Baliwag 800 p.
Cutting cane tips for sowing, to
5 reals by balete 12 4.
A complete mill 200
Fourteen buffalos 140
Two bouviers at 1 piastre per month. . 24
A shed for four hundred loaves. . 100
Workers to work at the mill, reason
of 1 piastre 7 reals by nine loaves ... 85 2.15
Two hundred forms that remain for the
Owner's account 25
Total fees. . . . 1.584 p. 6.15

Product.
Value of the earth 800 piastres.
- mill at 5 percent loss. . 190
- fourteen buffalos id 155
- from the id 95 shed
Sale of two hundred loaves at the rate of 2 piastres
4 real, for the owner 500
Total 1,718 piastres.

That leaves a net profit of 333 piastres or 24 p. 100.

You can cultivate land without buying it, that is leasing it to its owner and cultivating it for his own account. In the same district of Balivag, for which we have just done this calculation, and where the best land is worth 500 piastres the quiñón, is the vast dwelling of Buenavista which belongs to the convent of Saint-Jean-de-Dieu and consists of more than 6,000 earthen denoisones, whose three quarters are uncultivated and remain to be cleared, 1 quiñón of the best quality for sugar cane, from the one sells 400 piastres, is rented 15 piastres, and then the calculation is like this:

Fresh.
Rent of 2 pieces of land 50 p.
The rest of the fees are as fol- lows. . . . 584 6.15.
Total expenses 614 p. 6.15.

Product.
The same as above, minus the
800 piastres of land, and 918 piastres.
Which offers a net profit of 505 piastres 1.7 or 49 1/2
per 100

We will have noticed that we have decreased annually the value of buffalo and mill, assuming it becomes necessary to renew them every twenty years, hence it follows that the profit is more considerable the last years as the first; and, indeed, the one who buys a mill, shed and buffaloes already old or middle-aged will earn more than the one who buys them young or new. In this case, we will have:

Fresh.
A mill 100 p.
Fourteen buffaloes 70
A shed 50
Two cattle herders 24
Rent of 2 quiñones 50
Cane cut 12 4
Mill workers 85 2.15
Two hundred forms 25
Total expenses 594 p. 6.15

Product.
A mill 90 piastres.
Fourteen buffalos 65
A shed 45
Two hundred loaves 500
Total. . . . . 698 dollars.

Profit, 505 p. 1.7, or more than 76 percent of the capital employed.
From what we have just said, we see clearly capital employed in leasehold land earns more double what he does when the land belongs to that who cultivates it, and we must be surprised that it is still people buying farms. This is nevertheless explained when we remember that the Indians calculate little, that they only see what they touch and say that when we have land, we have no rent to pay; by the way, and this is the main reason, the Indian is eminently vicious; it is impossible for him to keep time money in the hands without playing it or making it misuse As for the leasehold, it is not easy to get one, either in Buenavista or elsewhere, without paying a kind of bribe, which is supposed to represent the costs of first clearing; but we find it easy to rent virgin land, and in this case the cost of clearing, which is about 100 piastres per quiñón, is balanced for the taker by the advantage that he has not pay rent for the first five years. This has place not only for sugar cane but still for any other production.

It should be noted that the first time we plant canes, you have to buy the spikes, which, in Baliwag, are paid generally 4 real a mile. In very tired lands, like, for example, in Bulacan, you can not plant the cane two years in a row, so that to have the produced by two quinones, it is necessary to have four; of those resting, we can plant corn, indigo, etc.

In other provinces, such as Laguna, not only we can plant the cane for several years of following on the same ground, but just after cutting the ripe cane, to burn on the spot what's left, and the root repels without the need to replant. We can repeat this operation up to three or four times.

Rice. The rice is early (*temprano*) or sown (*sembrado*). Early rice is sown by handfuls in the lowlands, which the first rains water and are flooded on the spot. This rice can be cut after forty-five or fifty days. As for the so-called sown rice, it is necessary, at the rainy season, throw rice on a square of land in enough large quantity to cover it entirely; the plants come out very bushy and do not rise higher than a palm: this is a seedling. As soon as the rains started, we remove the plants, which we transport on a large lot. In the Baliwag district, Bulacan province, to sow, 5 rice cabans, and sharecropping sows and continues all the work, providing the buffaloes and the plow. For to sow a quiñón, it is necessary to pay the daily workers 6 piastres 2 reals; then, at the cut, 5 piastres 1 real per 10,000lazades or 50 cabans; and when you beat the rice, tenth is for the drummers. In this district, a quiñón of land gives a regular harvest of 250 cabans; thereupon , the owner removes 5 cabans for seed; the rest is divided in half between the owner and the sharecropper; the result is as follows:

Seeding costs 6 p. 2
Harvest Id 15 5

250 cabans, after deduction of 5 for seeds and 23 for the drummers, leave net 222, which, in 1841, were sold, at the time of harvest, 4 reals, which makes 111 piastres, of which there is for the owner half there or 55 piastres 4 reals. Here is the calculation of speculation.

Expenses.
A quiñón of earth 500 p.
A shed 10
Costs borne by the owner 10 7.10
Total 520 p. 7.10

Product.
Value of the earth 500 p.
Hangar Id 9 4
Sales proceeds 55 4
Total. . 865 piast.

Which presents a profit of 44 piastres 0.10 or 8 5/4 per cent, and since two crops can be harvested each year, the product of the whole year is 17 1/2 per 100.

Indigo. To plant indigo the seed is distributed, and farmers sow and help with all that is needed, except to throw indigo into the vats and make it. The vats are wooden and belong to the owner. Each laboratory, consisting of three tanks that can contain 5 quintals, occupies two laborers to stir and a against Master. The day laborers pay themselves because ofSpiastres per month and the counter-master 6 piastres, which together 12 piastres. Their food is 1 real per day for the three. The lime for the mixture is worth about 10 reals the quintal. A vat can provide 5 quintals per month; the costs of 5 quintals are therefore 221/2 piastres, which makes 7 1/2 piastres per quintal. The seed needed to get 1 quintal is valued at 2 gantas and is worth 4 reals, which added to the 7 1/2 piastres, made 8 piastres. In the year 1840, we sold, at the time of the harvest, the Bulacan indigo of first quality at 72 piastres the quintal. A quiñón bakehouse, common year, o quintals; for each quintal, the owner must have a tank that costs 7 piastres.

3 quintals sold at 72 piastres
make 216 piast.
Fee for the three quintals 24
Total 192 piast.

Half of which for the owner does. . . 96 piast.

Expenses.
A quintile of earth 400 piast.
Three vats with 7 piastres 21
Manufacturing costs 24
Total 445 sq.ft.

Product.
Half of the sale of 5 quintals to
72 piastres 108 piast.
3 vats 20
Value of the land 400
Total 528

which makes 83 piastres or 18 1/2 for 100 of profit.
This calculation was done for the province of Bulacan, where one does not only one indigo harvest and where it is customary to sow, in the same land, rice, during the season of rains.

In the province of Ilocos Sur, one harvests, on a hoyon, measure of land that can produce 5 more rice husks 50 cartloads of indigo leaves. As on this ground rice gives only 40 percent, a common year, 200 cabans will require 40 hoyons, forming about 1 quiñón who will be able to supply 1,200 cartloads of indigo leaves. From 60 cartons one draws 1 quintal of coloring matter, so that a quiñón of land produces more than 20 quintals of material. A hoyon of the best land is worth 10 piastres, this who makes 400 piastres for the quiñón of 10,000 square fathoms; therefore, the capital employed to produce indigo, in the province of Ilocos, gives much more profit only in that of Bulacan; and we must not forget that one does in this one only a harvest, sowing right away, while in Ilocos three harvests are made each year. There are lands, St. Vincent and St. Catherine, which are worth up to 600 piastres, while in Sinait, and a few

leagues higher up, we can buy good land for cultivation indigo, at the rate of 200 and even 100 piastres. In Ilocos, it is customary for the owner to provide the lime and tanks for the manufacture of indigo; sowing, harvesting, the cultivation and manufacture are on behalf of the farmer, who receives 5/5 of the net indigo he has produced. Here is the calculation of the speculation:

Expenses.
Land 200 sq. Ft.
Lime at 5 p. the quintal 60
Two assortments of vats 40
Total 500 piast.
Products.
Land 200 sq. Ft.
Vats 50
The 2/5 of 20 quint, of indigo with 50 piastres
400 quintal
Total. . . . 658 piast.

This leaves a net profit of 338 piast. or more than 100 for 100.

In Pangasinan, as well as in the north of Pampanga, there is whole leagues of land good for indigo, both virgins that cleared or can be viewed as such, since it is only necessary to mow or burn the grass called cogon, which takes the place of manure.

The **ajonjolí**. With 2 gantas of ajonjoli you can sow a balete, which produces more than 4 cabans, which, in 1841, two piastres were sold for the caban; That's 40 cabans by quiñón, and 80 for two harvests a year. Half is for the owner, which makes:

Expenses.
Seed 2 piast.
Hangar 5
Land 400
Total 407 piast.
Product.
40 peatres with 2 piastres 80 p. "
Hangar 4 4
Land 400 »
Total 484 p. 4

Net income, 77 percent 4 or about 19 percent.

The machine used to make ajonjoli oil is a tree trunk resting on two stone rolls. The center and in length, we practiced an opening with a chisel; we put the seed in an envelope of linen and put it on the opening, then press the envelope with corners to reduce the volume, and one can expresses well the oil that will fall drip into a bowl placed below. The corners sink in the middle a suspended weight that is dropped on them.

This operation is tiring and takes four to five people. By working hard, they can squeeze 1 pea of grains a day and remove 6 gantas of oil.

However, in general, they are only half of this Net income, 77 percent 4 or about 19 percent.

The machine used to make ajonjoli oil is a tree trunk resting on two stone rolls. the center and in length, we practiced an opening with a chisel; we put the seed in an envelope of linen and put it on the opening, then press the envelope with corners to reduce the volume, and one can expresses well the oil that will fall drip into a bowl placed below. The corners sink in the middle a suspended weight that is dropped on them. .

This operation is tiring and takes four to five people. By working hard, they can squeeze 1 pea of grains a day and remove 6 gantas of oil. However, in general, they are only half of this stain, since, say these workers, it is necessary that they have time to rest and walk around. 1 caban of grains worth, ordinary year, 2 piastres, and the oil is sold at minus 4 real ganta, which makes 5 piastres the 6 gantas that provides the a cavan of grains? The residue or marc is sold to smoke the land, and his product covers the expenses of the manufacturing.

The **coconut tree**. This palm is planted in crossed rows and at the distance of 7 vares, more or less, one from the other. In the space they leave between them, we can harvest indigo, rice, maize, etc., about the same as in a clean land. On 1 balita we can place 160 feet of coconut trees, each of which produces, per year, more than 40 nuts, which makes 6,400 cocos, worth 5 reals the 100, this 24 piastres. When you buy land with already big coconut trees, there is 1 piastre per tree and 4 reals near the mountains. The capital employed is therefore 160 piastres and the produced 24 piast., the profit happens to be 13 percent, to which we must add 50 to 40 per cent that we can earn in the field by indigo or corn. However, it is rare that the indios sow something else in their coconut palm plantations, both because the field does not fail that because they do not have sufficient capital.

To make coconut oil, one removes stale from the nut, it is broken and then the flesh is removed by means of a well imagined instrument that turns everything around and removes it promptly: an empty man 500 cocos in a day. The flesh thus removed is placed on a table a little concave, and a heavy cylinder is passed over it which reduces it in a paste; this dough is put in a bag of rushed rush, and then, in a press composed of two aisles and a screw, one expresses all that can be drawn from the dough. We have it then withdraws from the press, exposes it to the sun and, after two days, it is put back there. 500 coconuts give a pitcher of 16 gantas and 1 ganta in addition to oil, which one boil in an iron cauldron. The outer bark the nut serves as fuel. The wages of the rayador (the man who removes the flesh) are 4 reals per 4,000 cocos, those of the pressier de 5 réaux, and those of the man who boil, 6 reals. With five presses and a cylinder for to make the dough, you can get 5 tinajas a day, but you have to to have for it three rayadors and as many pressiers. Let's calculate the one-month expenses. then, in a press composed of two aisles and a screw, one expresses all that can be drawn from the dough. We have it then withdraws from the press, exposes it to the sun and, at After two days, it is put back there. 500 coconuts give a pitcher of 16 gantas and 1 ganta in addition to oil, which one boil in an iron cauldron. The outer bark the nut serves as fuel. The wages of the rayador (the man who removes the flesh) are 4 reals per 4,000 cocos, those of the pressier de 5 réaux, and those of the man

who boil, 6 reals. With five presses and a cylinder to make the dough, you can get 5 tinajas a day, but you have to to have for it three rayadors and as many pressiers.

Let's calculate the one-month expenses.

45,000 coconut at 5 rials per 100 do. . 1G8 p. G
Presses à 5 real on the 1,000 16 7
Rayadors at 4 rales the 1,000. 22 4
Workers for the boiler at 6 r. the 1,000. . 53 6
Seven people's food 9 3
90 jugs to 5 real 55 6
Hangar 25 »
Six 5 piastres presses 18 »
Boiler and other utensils 10 »
Total 338 p. "

Product.
Six presses after deduction of S p. 100 from
loss 16 p. "
Shed after deduction of 5 p. 100 of loss. 25 »
Boiler and other utensils after deduction
5 percent loss 9 "
Paste or dry residue used to feed pigs
and which sells to 2 réaux the peacoat. . . . 22 4
Empty jugs that sell at 5 r. piece. . 55 6
90 jugs of oil that sell at a rate of
22 real 247 4
5 jugs 1/2 value of the ganta moreover,
on each 500 nuts, 22 real 15 1
Total 566 p. 7

That's 28%. 7 of profit, or more than 8 per cent in one month.

We reported, in another place, the way of which the coconut wine called tuba is made. Here is the calculation of this what does this industry report?

Expenses.
520 coconut trees at 1 piastre 520 p. "
Hangar 50 »
5 jugs or barrels 57 4
Wood stills 10 "
Expenses of the workers at 5 real a day during
three hundred days 187 4
Total 605 p.

Product.
Coconut trees 520 piast.
Hangar 45
Jugs. 50
Alambics 9

500 jugs of wine. at 2 piastres 600
Total 1004 piast.

Profit, 405 piastres or more than 66 per cent. However, producers in general, so as not to wear their public-rate wines, where they often have to wait long delivery, sell them to merchants who bear on their behalf; or else they are moving forward money by speculators, provided that they will deliver the wine at a low price.

The **corn**. This cereal sows in May and is harvested after nine weeks. In October, we sow for the second time, and this harvest is like the first; we employ 1 1/2 ganta of grains by balita which makes 10,000 ears, which are sold, at the time of harvest, for 7 p. 4 r. The half of the harvest is for the farmer who is doing all the expense. Here is how the calculation is:

Expenses.
1 quintile of earth 400 p. "
50 gantas of grain to sow twice .. 6
Hangar. . . . 10 »
Total 410 p. 6

Product.
The land 400 p. "
Hangar 9 4
Sale of 100,000 ears forming half of the
total product of both crops at 7 percent. 4 r.
the 10,000 75 "
Total 484 p. 4

Profit, 74 piastres or more than 15 percent.

The **Mongos**. Two chupas or 1/4 ganta are sown by balita, who produce 11/2 peacoat. The product is shared in half without other fees from the owner.

Expenses.
40 chupas of seeds to sow twice. 5 piastres.
Shed 5
Earth 400
Total 408 piastres.
Product.
Earth. . 400 p.
Shed 4 G
15 cabans for the owner, at 1 p. 4 r. 10. 25 5.10
Total 428 p. 1.10
Profit, 20% 1 r. 10, or about 5 percent.

We will not go into any detail about coffee or cocoa, whose products are, for the moment, of little importance in the Philippines, although they could become more, as we have had occasion to point out somewhere else. As for cotton, it is grown in the two Ilocoses and more particularly in Ilocos Norte.

Despite the low prices where cotton has been for some time, its culture, however small, presents a profit 80 per cent.

Abaca is a much bigger product. The readers have seen above the description of the plant; we do not let us occupy here only of its culture: it is in the province of Àlbay that it has taken especially a large extension. The agrarian measurement used in this province is the *pisoson*, a name that comes from this measure being praised for 1 piastre [peso]: it must have 100 fathoms long by 50 wide or 202 yards out of 151; but in this respect there is a great deal of irregularity, because, usually, the extent of the terrain is measured at sight of eye. I earth pisoson can hold 1,000 feet trees, and as this tree is generally planted in newly felled forests, which the law looks like fallow land, there are no other fees to be paid than those of the clearing: the purchase price of pisoson is only 4 to 5 piastres. This operation is done by contract or by the day, and this last mode is much more expensive than the other: in the first case, one pays, according to the locality, 1 or 2 piastres for the clearing of a pisoson, setting fire to felled and dry trees; we do not buy seedlings. The owner pays 5 real for planting 100 feet of trees, and the buyer is required to clean them until they are large, that is to say for a year, the owner taking charge to pay tribute to the worker, to feed him and to dress. As for the sharing of products, we give half to the farmer, plus food, or two-thirds without the food; but the owner is in the habit of buying back farmer's share, a little below the market price. 50 feet of trees can provide 1 net abaca arroba; and two men, one to separate the bark from the tree and the other to go through the knife, can give 1 arrobe per day: in the meantime, as these men are, in In addition, required to clean the seedlings, they do not ordinarily than 2 arrobes a week, more or less, depending on whether the plantation is more or less properly kept.

Regardless of the cultures we talked about, we tried in the Philippines that of silk and pepper; but neither of them succeeded, not that the land or the climate are not favorable, but because they require more capital than those whose owners can have.

We have spoken elsewhere in detail about tobacco; it remains, before finishing this chapter, to say a word about the quantity of land today in cultivation. We understand that it is not it is hardly possible to fix this quantity accurately; but, according to the information we have taken, we believe we are not far from the truth in admitting about 400,000 quinones for land cultivated by subjects of the Spanish government and 60,000 by the peoples independent, making a total of 460,000 quiñones or 3,158,000 hectares. The surface of this archipelago is estimated at 1,445,000 quinones; deducting 445,000 quiñones for rivers, lakes and barren land, plus 500,000 for those who are already in cultivation, it will result 5,500,000 quiñones or more than 24 million hectares of fallow land and able to be advantageously cultivated.

CHAPTER XXVn.
INDUSTRY.

Indio talent for imitation. - Preparation of copper. - Weaving. - Vernissage of the copper. - Embroidery. - Bodywork. - Jewelery and goldsmith. - Grossness of the tools with which they perform the most beautiful works. - Furniture. - Bamboo hats. - Sculpture. - Pottery. -Pastry. - Naval architecture. - Chinese industry. - Royal Society of Political Economy. - Fury of innovation metropolis and resistance in the colony.

In the chapters we have devoted to the description particular of the provinces, we have already given a lot details on the Indian industry; we go now complete what is left to say on this subject.

We will begin by noting that what is to the progress of industry, it is the want of workmen; so an industrialist has established a sugar mill which has him cost more than 12,000 piastres, without being able to draw any profit: it was the same for a grinding machine chocolate. In general, all work is done by hand, and the Indians, intelligent as they are, have no idea of the wonders of mechanics: however, the use of machines is not absolutely unknown. Mr. Rojas has established, in his home in Calanan, a spinning mill set in motion by a waterfall and that gives, per week, 15 quintals of yarn. There is also near Manila a machine hydraulic for sawing boards.

It is especially by the talent of imitation that these peoples distinguish themselves, which does not exclude, to a certain extent, genius and invention; because, to imitate a thing that we have often only glimpsed once, we must know how to create, if not the very thing, at least the means that it is necessary to employ to execute it: but it suffices to say Indians to do such and such thing, they imagine on-field the way to go about it.

Indios have the talent to prepare in few days buffalo and cow leather; they weave perfectly cotton, silk, banana filaments and those, far more delicate, from the pineapple leaf: they did not than bad bamboo crafts they build themselves. It's useless for us to go back on what we have already said the finesse and beauty of the fabric called pina. To work at the finest quality, they are obliged to place themselves under a mosquito net; because the filaments who compose it break at the mere agitation that cause in the air the walk of a person. It's in provinces of Ilocos and Camarines that the pifia is made; the most beautiful sinamays come from the Camarines; the stuffs Silks called carpets are made in Tondo and Bulacan. The Uocos and Pangasinan provide cotton canvas, canvases sailcloths, napkins, tablecloths and worked blankets. Paladions, a kind of rug sewn at their ends and whose colors are unalterable, come out of factories of the island of Cebu; they owe the perfection they have in part to Father Julian Vermejo. Everywhere we find the religious at the head of all progress.

The art of varnishing the leathers, that in Spain even we knew few years ago, is pushed very far these populations; the Indians have succeeded by a continuation of trial and error and imitating the models that came to them Europe.

This would be in vain that we would try to rent, as much that they deserve it, prodigious talent and patience to all test that deploys the embroiderers of both sexes of the village from Malate, near Manila. They remove thread to filaments pina stuff for the days, leaving subsist the part that must support the embroidery called calado. We will quote a book of this kind that we were introduced during our stay in Manila and who caused us an inexpressible astonishment. It was a handkerchief of pina in the center of which we had embroidered the portrait Rossini; on the sides, the titles of all his works, and, at the four corners, trophies of musical instruments. The indio artist from whose hands this beautiful book came out said he was destined to one of his friends he called the Rossini from Oceania Italy; because the Indians of the Philippines say that their archipelago is Italy from Oceania in relation to music.

The bodywork, which they have had for a long time, has made incredible progress recently. They build cars almost as beautiful as those in Europe, and there has people who prefer even the elegant birloches coachbuilders from Manila to English cars, whose suspension is less sweet.

Jewelery, jewelery and goldsmithing are widespread in all provinces. We imitate, in Manila, the jewelery from Europe, and they need to be closely the difference, which is, in general, in favor of the last, although the gold chains called canetillas are of a finish so perfect, that it would be difficult to do such things in Europe. We also imitate, in Manila, with an accuracy that astonishes, the admirable filigranes of China. Among the industrial products of the colony, the mats hold one of the first places by their quantity, their variety and their beauty; they serve a variety of purposes different: we cover the floors, we almost all the sails of the small boats, we manufacture them hats, cigar cases. The patience that these works require is incredible.

What is more surprising after what we have just to say, it's the rudeness-of the tools with which they execute such delicate works. We see them most often

simply use knives, knives and even their
boloc, to which they add some pieces of iron or
cut wood according to the use they must make. Joiners
from Paite and Paquil, these two pretty little villages of
the shores of Lake Bay, where almost all
chairs and all the sofas we use in Manila, do not know
other tools than saws, knives and
hammers, which does not prevent their furniture from being
rather gently done; they also make a
huge dimension. We have seen, in a large number
of houses, in Manila, tables 20 feet long on
6 wide, made in one piece and drawn from the root of
some trees.

It's also with their *boloc* and some small blades of
iron they work nito, bamboo and rattan, with
which are beautiful hats and pretty petaquillas
(cigar cases) of Balinat. These two objects form the material
a fairly large industry.

They carve images of saints in wood and ivory with a
delicacy that would make them look even in Europe, and
we saw ivory crucifixes in one piece, where
art was approaching perfection.

We have already talked about beautiful pottery, called gargoulettes,
from the island of Cebu.

The indios in the Philippines have a special talent for the part of the kitchen that looks at the pantry; they make excellent jams, pastries of great delicacy. The bread of Cana de Cavité, banuelos, ojaldas of Cebu, the broas of Pampanga would be worthy of on the best tables in Paris.

Naval architecture is, in many provinces, exclusively entrusted to the indios; the success they have there obtained proves that they are capable of rising to the study of abstract sciences, and that mathematical combinations are not beyond their reach. Since then long good, beautiful and big ships to Pangasinan, in Cavite, Surigao and elsewhere. The *Victoria*, 600 tons, has been traveling for twenty years in Spain; we have it nicknamed the beautiful Pangasinan: it is built in molave and she is, without question, the best ship of the port of Manila. The Bella Vascongada has just come out Pangasinan shipyards. It's also where it was built the Bilbaíno that was burned in the port of Taypa, in China, on the pretext that, in its cargo, there were opium. The San Fernando, 44-gun frigate, currently in Spain, was built in Cavite. Several beautiful bricks have already been provided by the new yards of Surigao, in the island of Mindanao. To give an idea of what the Philippines may cost the construction of a ship, we present the calculation following the cost price of a building of 100 feet keel.

The body and the masts 17,000 piastres.
Anchors and chains. . . . 5,000
Apparatus and sail 8,000

The copper lining 5,000
The 1,000 cooperage
54,000 piastres.

The frigate Bella Vascongada, 760 tons, has cost 54,555 piastres.

Speaking of the state of the industry in the Philippines, we must not forget the Chinese, who, too, contribute to its progress. They take care of the cultivation of gardens vegetable; they clarify sugars, work in factories, make soap, purify wax and oil, and indulge also wholesale and retail trade; they are especially pameners, grocers, hawkers, cooks, merchants street and occasional refreshments. They are perpetually in quarrel with the indios who overwhelm them with insults and often even strike them. The government is not very angry at the bottom of the rivalry which reigns between them, which maintains tranquility in the country.

For a long time, there existed in Manila a Society Royal Institute of Political Economy. Alternately suppressed and restored, it was finally reconstituted on December 15, 1830. It consists of a fixed number of full members, more correspondents and aggregates. The governor of the colony is the president and the director. There is, moreover, a vice-director, a censor, a treasurer, a secretary and four councilors, each at the head of one of the four divisions of natural history, agriculture, arts and science. These counselors are consulted when he presents himself a delicate question to solve on one of these branches. Awards have been proposed by this Society for the culture of coffee, cocoa, abaca [phormium tcnax), and their value, which was 40,000 francs, was considerable enough so that, in a more laborious nation, they would have been already allotted. The Company opposes the utmost tenacity to receive no stranger in his bosom. We have takes steps to be admitted, because we are had proposed it; but, ultimately, we were refused, for the sole reason that we were foreigners. Moreover, in Manila, as everywhere else, resistance is organized against progress. The Spanish Government, who does not know the true position of the colony, sometimes pushes too far its requirements for innovations, and then the local government, the court, the counselors temper this ardor and do not want to move too fast, not to lose everything in a day: too, among the reproaches they have been addressed, there are many who fall to false. They obey, they say, the orders of the metropolis, but they do not execute them completely (obedecen, pero no cumplen). It is thanks to wise precautions that we had, until now, very rarely heard talk about insurrections in the provinces; but since time, one realizes that agitators have passed by, and that men accustomed to proclaim, within quiet populations, a false freedom, in the only purpose to submit them later to the yoke of their so-called protectors, are at the head of this vast speculation, of which only they will ultimately have to benefit.

CHAPTER XXVIII.
TRADE.

State of Trade of the Philippines, at the first establishment of Spaniards. - The Philippine company; - its organization; - it is badly received in the archipelago; - expiration of his privilege. - Imports and exports in 1810. - Weights and measures. - Coins. - Manila Port Regulations. - Tariff of Customs of 1837.

Hardly had the Spaniards settled in the Philippines, that trade between the new colony and America began to develop. It consisted mainly of products and manufactures of India and China, and soon to rise to a degree of prosperity that we did not have not even dare to hope. Meanwhile, the merchants of Cadiz and Seville saw their profits decrease as the markets of New Spain were filled with objects sent to them by the Philippines; from there a struggle fiercely between speculators from Spain and those Colony. To favor the first, the metropolis believed having to put many obstacles in the way of other. In 1765, the frigate Buen Consejo was sent from Europe to try to establish, if possible, relations between Manila and Spain; hitherto the ships coming from Europe had been very seldom ports of this archipelago, and even until 1780 the only object about export of the colony was sugar, still the quantity amounted to only 50,000 picols. Relationships with China and the East Indies were more frequent.

In 1784, the Caraques Company saw its privilege expire; experiencing some embarrassment in finding a job advantageous for its large capital, it solicited and obtained an exclusive privilege for the trade of our archipelago with Spain, and henceforth took the name of the company of Philippines. The principles that presided over the foundation of this company were certainly not unfavorable to the colony, at a time especially where the trading system free was still unknown to the political economy. Four per cent of the profit had to be used to encourage of agriculture and industry of the country. The company was obliged to buy in Manila all the goods of China or India, either locals or speculators from these countries; the company was in no way to interfere in the commerce of Manila with Acapulco; his privilege was limited to serving as an intermediary between the colony and the metropolis; and, in addition, the fifth part of each building was reserved for Filipino merchants who would like send to Spain, for their own account, the products of the country, by paying freight to the company. Finally 5,000 shares of 250 piastres each were put at the disposal of the inhabitants of Manila who would like take an interest in the business of the company.

It seemed that the latter condition was sufficient to that his establishment was not viewed with a bad eye to the colony; in spite of this, he rose up against her the strongest opposition, and when his agents arrived in Manila, he was impossible to place a single action. The disadvantage resulted for the company was not limited to deprivation the capital of these 5,000 shares; she still felt embarrassed by his lack of knowledge of the country and of its resources, having counted, in order to make up for it, that it would receive inhabitants interested in its prosperity. The Manilais, who until then did not know any other long-term trade than that of the Galleons of Acapulco, mistrusted anything that looked like an innovation; they should have thought, however, point the trade with America diminished by day in day. The galleons, on their arrival in Mexico, could not find more to get rid of the goods they carried there. The company of the Philippines tried to come to the aid of the Manilais, who hated her; unfortunately she conceived the false idea to cultivate, in the archipelago itself, productions which he needed for his operations, large supplies, such as silk, indigo, cinnamon, cotton, pepper; she established counters, she bought land, she distributed seeds, instruments and gave bonuses; she made cash advances and hired some pueblos to make a commitment to deliver, at agreed times, certain quantities of these products at very high prices so, for example, she offered to pay the pepper 3 1 / 2piastres the picol of 157 pounds, while in Sumatra one could buy it for 5 or 4 piastres. The illusion was pushed so far in this regard, that in 1789 the agent of the company in Manila wrote to the Directorate-General in Madrid that he was hoping

after three years, be able to ship 9, G00 picols, and that, later, it would provide the needs of Spain from a large part of Europe. The fact is that he could not never get more than 64,000 pounds of pepper a year, over which the company suffered considerable losses.

That same year, 1789, the port of Manila was opened foreign vessels to bring goods from China and India, and, in 1809, an English house obtained permission to settle in that city. In 1814 this permission was extended to all foreigners, and continued so far with more or less restrictions. The last galleon left for Acapulco in 1811, and returned to 1815. Later, licenses were granted for this business to individuals, until, as a result of the revolution, the ports of America closed completely at the Spanish pavilion. Relations between the two countries begin now to reconnect, but this only takes place with a lot of slowness.

The privilege of the Philippine company expired in 1834 and was not renewed. This event was very favorable to the trade of Manila; since then, the whole foreign trade, as well as cabotage with neighboring islands, took an immense extension and quite unexpected, to the point that the capital of the Philippine Islands became one of richer warehouses of the trade of Indo-China, and that ships of all nations came to frequent its port.

In order to make a good judgment of the change that has taken place, we believe it will not be without interest to make known what was the commerce of Manila in the year 1810; here is the state.

Imports.
Goods Bengal 650,000 piast.
Goods from the Coromandel Coast
500,000
Goods and money from Europe, •
United States, Mauritius, Iolo, etc. . . 175,000
Goods of Canton, Macao, Lanquin
and Emuy 1,150,000
Silver and gold coins of the New
Spain. . '. 2,100,000
Cochineal, copper, cocoa, etc., from the
New Spain. 124,000
Silver and gold minted from Peru. . . 550,000
Copper, cocoa, brandy, etc., from
Peru. . 80,000
Total. . . . . 5,529,000piast.

Consumption of all kinds of foreign goods in the interior of the country amounted to 900,000 piastres.

Exports.
In Bengal and Madras, silver mon ..
nay 1,100,000 piast.
In Bengal and Madras, copper and others
90,000 goods

To China, money minted 1,550,000
To China, in nests of salanganes, balate,
mother-of-pearl, tortoiseshell, leathers,
tapa, cured, cotton, rice, sugar, ebony,
sibucao, etc. 175,000
To Europe and the United States, indigo,
sugar, pepper, etc. 250,000
At Acapulco, goods from India and
of China 1,100,000
In Lima, goods from India and
China and the country's productions. 550,000
Total 4,795,000

This shows that at that time the Philippine trade was almost entirely reduced to receiving of New Spain, to put into exchange of goods from China and India; than the importation of foreign goods for consumption the interior amounted to 900,000 piastres, while exporting the products of the archipelago in sugar, indigo, leather, etc., did not reach 500,000 piastres.

When we come to give the tables of the current state of the trade of Manila, we hope that our readers will want from time to time to cast their eyes on the one we have just presented to them, in order to penetrate of the immense change that has taken place in the short space of thirty years.

Wishing to give to the chapters we have dedicated to trade the importance they are likely to think we should begin by making known the weights and measures used in the country, as well as the value of currencies.

The picol oupécul of the Philippines weighs 157 pounds of Spain or 65 kilograms 25; it is divided in 10 chinantas and 100 cattis of 16 taels: the lael weighs 579 gr. 84. It is used mainly to weigh gold powder and pearls.

China's picol is less heavy; he does not weigh only 60 k. 50

The quintal of Spain weighs 46.

The arroba 11 50.

The caban of cocoa 58.
- Rice 60.

The fardo is equal to 5 1/2 arrobes.

The quintal of wax weighs 110 pounds from Spain.

The vare of Castile is the measure adopted for the length; it equals 0^m, 914.

For liquids we use ganta and of the English strip, the latter particularly for rum; it equals 4.54 litters.

For some time now, more precision has been weights and measures; a special administration, named *fiel almotacen*, has been established for this purpose. It should be noted, however, that the system adopted in Manila is not generally followed in the provinces, where it often varies according to the caprice of the alcaldes.

Spain's largest dollar divides in the Philippines as in America, in 8 reals of plata or silver and 20 reals of vellon. The real of plata is worth 12 grains which are a fictional currency, or 20 quartos, copper royal coin that the ayuntamiento of Manila has right to strike.

American piasters are also used in the Philippines; they are worth 1 1/2 per cent less than those in Spain.

We took advantage of this facility to introduce in the country a considerable amount of piastres, so-called sagatecas, which are almost all wrong. It would be highly desirable that one give lessons to the 5 franc coins of France, which are already received in Spain for 19 reals of vellon. This measure would be of great benefit to the future of French commerce, and the Manilais themselves would be fine when they return to Europe.

The difference between the Spanish piasters and the American piasters is only observed in considerable payments. As for the bill money, the Government a certain time, such a great negligence to watch the show, that a huge amount of fake quartos entered in traffic and gave rise to the most serious disadvantages; in the end, we had to remove them from the circulation, without, for that, to punish the culprits. Indios patiently suffered the loss that this measure caused them, and, with the ingenuousness that characterizes them, they invented a convention currency, which they used in their special reports; they were packets of cigars: each pack of 17 cigars was worth 1 real money (you have to remark that at that time the real was worth 17 quartos and not 20 like today). But this expedient did not remedy that imperfectly to evil, because the billón currency is essential to the people and especially in a country where food are at very cheap. The government decided to hit the new quartos we talked about; but the quantity is still insufficient today.

We will now go to the conditions under which buildings and goods coming. from abroad are admitted to Manila. These conditions were fixed by a published on December 14, 1857, and by established regulations on July 15, 1842 for the police of the bay and the port of Manila and anchorages. Here is an extract of these regulations; we have, in most cases, removed the amount of fines.

Art. 1 "Every building at the entrance to the bay is required to hoist its flag to Corregidor Island and let recognize by government boats coming out of the island for this purpose. The captain, who, without being constrained by the weather, avoids the above recognition and does not maneuver on the boat of the state, when she warned him by a cannon shot, pay, as a fine, twice the value of the powder used. In view of Manila and Cavity, the buildings must keep their flag.
Art. 2. No building entering the bay may communicate with anyone, as long as he has not received the visit of the Health and that she did not admit it to free convenient; until then, he must hoist the flag of his quarantine or other signal flag. According to the sanitary regulations, the captain is responsible any undue communication prior to

the visit and admission to free practice; he pays, for each contravention, a fine of 250 piastres (1.550 francs)
Art. 5. At the time of the visit, the master must produce the health certificate of the port of origin, or, failing that, a declaration, bearing his signature, to know if there was a contagious disease at the port when it came out, the health status of all individuals with whom he sailed and the incidents that occurred in crossing course. The crew and the passengers must meet on the bridge to pass the visit and meet the which the Delegate of Health considered appropriate address. The master must also submit the register or building edge papers. He must hand over the role, signed by him, of his crew and passengers, indicating their rank, their profession, and with their passports. For any inaccuracies in this statement, in the number of individuals enrolled in this role, in the indication of their rank or profession, he is, by each contravention sentenced to a fine of 250 piastres (1,550 francs). If, at the time of the visit, the master did not write in advance the parts that have just been designated, the building can not get the harbor entrance before a new visit. Public correspondence must be handed over by the captain , to the delegate of the post office, who always attends to the visit. The said captain receives from this office the price transporting said correspondence, according to a tariff to be presented to him by paying him.
Art. 4. Any building quarantined, with defense to communicate, must comply with the instructions which are given to him, and keep, in his foresail, the yellow or signal flag.
Art. 5. When disembarking, the master shall to report to the port master, to be sent in front of authority with its passengers.
Art. 6. At anchor, it is not permitted to keep loaded parts or shoot except the island distress case or on preliminary authorisation.
Art. 7. Every captain must submit to the government a consignee and a deposit of 500 piastres (2,700 francs) to ensure compliance with this Regulation.
Art. 8. To ballast or dislodge his vessel, the captain must request authorization from the Harbor Master.
Art. 9. Are fined 25 piastres (155 Fr.) Any individuals who communicate with buildings to which all communication is prohibited; fined 50 piastres (270 francs), the captains whose boats are guilty of this contravention; all without prejudice to the penalties that may be applying.
Art. 10. After ten o'clock in the evening, the boats or bancas can not do any commercial transaction, on anchorages, without prior authorization or unless urgent need. Wet vessels can by themselves stop suspicious banca who accosts them after the aforesaid hour. Sailors found on the ground in a state of vagrancy, undue hours, are stopped and punished, in accordance with to the laws, for all the disorders of which they can be the authors.
Art. 11. At the entrance to the river, the buildings must put in deposit their powder to shoot in closed parcels and marked. Captains are fined 1 piast. (5 francs 40 cents) per pound (0 kilograms 460) which they keep at board in contravention of this provision.
Art. 12. After eight o'clock in the evening, no fire can to be lit in the river, no light can be brought without lantern. It is expressly forbidden to heat on board vessels or their craft, tar, pitch, tallow or any other flammable material.
Art. 15. It is also forbidden for captains to disembark all or part of the existing weapons to their board, under any circumstances.
Art. 14. No one has the right to punish a native or a resident, for fault by him committed while working, at the day, the refit of buildings or any other repair. These repairs being the responsibility of the harbor master, offenders shall, for the benefit of the persons concerned, suffer fine proportional to their offense.

Art. 15. No native may be detained, in spite of himself, on board the buildings. All contracts concluded by the captains for protect the deserters.
Art. 46. It is forbidden for any captain to admit to his board a passenger without a government passport. It is equally forbidden for him to stealthily land none of the passengers on board, landing such passengers can not take place without a permit of the harbor master. Similarly, the trans-shipment of people from the crew of the vessels, without prior notice to the master deportation, to prevent desertion, the resulting damage for buildings and confusion in the offices of the Harbor. Consignees and sureties answer, during all the length of the authorized stay and until leaving the port, crewmen on shore, with permission, for illness or other reason, are fined 10 piastres (54 francs) the captains who, in the case of desertion of one of their men, do not immediately give notice to the captain of harbor, to cause the arrest of the deserters. If the desertion takes place only at the time of exit, the consignees the costs incurred by the deserters, the moment of their arrest when they leave the country.
Art. 17. In the event of the death of any individual edge of a vessel, the master shall give notice thereof, by written to the captain of the port; he must specify the cause of the death and apply for a burial permit.
Art. 18. To obtain their exit permit, in the circumstances Captains will present themselves at the two days in advance, provided with their role crew of the port master. The office of the said captain will not deliver them their definitive expeditions only on presentation of the certificates that they have put themselves in good standing with the government, with the Customs, at the post office, and the regulations prescribe them. The departing vessels must, in advance, hoist a signal flag at their big mast.
Art. 19. In any special circumstances, captains must lend themselves to the extraordinary visits that may require the civil authorities of the port, treasury or health.
Art. 20. Captains must not let down on the ground the men of their crew whom they do not wear not guaranteeing for all the debts that they can contract there. When wetting, captains must be careful not to cast anchor on the mooring of other buildings and not interfere with their movements; they are required to rectify their position as soon as one of the two disadvantages above is reported to them. Once wet, a building can not change position without prior permit. At the anchorage of Canacao, below the capes, the buildings must anchor with two anchors, N. 0. S. E.; beyond caps they can not be placed between the telegraphs of Cavite and Manila. Buildings entered and wet, in the cases indicated hereafter or in similar cases, may, at their owners or consignees, the following signals, and, if said owners and shipowners can not reply, the requested relief is brought to them by the port authority, whenever circumstances permit. The guns can be repeated at intervals, the buildings still having their flag hoisted. The flag to be hoisted is the national flag, and if there is need, two flags can be hoisted, a flag of any signal, and failing that, a pavilion made of tarpaulin, etc.

RELIEF REQUESTED. FLAGS. CANON SHOTS.
Mooring 1 to bowsprit 1
Anchor 1 to the foresail stays 1
A m a n, and a n c r, j; ^ X ^ - n n s a i n; ::: i '
Row 2 at the foremost 1
Revolt on board .. t to the stays of the main mast., T
Fire 2 at the head of the mainmast 2

For products from foreign countries beyond Cape Good Hope and Cape Horn, the above rights are replaced the following rights, when the import takes place under the Spanish flag, points below:

Singapore, Batavia and other nearby points .. 8 p. 0/0
China 9 p. 0/0

These two quotients do not apply, however, to articles which, according to the general tariff, pay a higher duty, or to those which come points other than the designated points.

Goods damaged by accidents at sea, wrecks, etc., are, after the rescue, assessed by the verifiers, when they are declared for consumption are exempt from import duties:
Dyestuffs originating from roots, fruits, pips, etc., used for dyeing, other than cochineal;
Plants and seeds of plants of all kinds, flowers, vegetables, etc.
The products of the soil are prohibited for consumption and the foreign possessions industry of Asia; to know :
Spirit or fermented beverages not specified in
fare, rum, arack, etc .;
Coffee;
Woolen cotton;
Coconut oil ;
Indigo;
Opium
Pull powder;
Sugar;
Tobacco.

These items are only allowed in the warehouse, except for the powder to be drawn, which must be deposited in a special government and stay there until re-export.

Firearms, caliber and hunting rifles, pistols tree, etc., can not enter for consumption, without a special permit from the government; in the absence of the permit, they are only allowed in the warehouse, are subject to a special estimate by the auditors the effects of made-up clothing, such as handkerchiefs, dresses in coupons, stockings, hats, etc., which, because of their small size can only be used by children.

The valuation of stored goods is based on the tariff. Those that are not named are evaluated by the auditors, based on prevailing prices of the place at the time import.

For liquids, in case of pouring, breakage of containers or evaporation, the right, at the exit of the shops, collects on the quantity ascertained by the verification.

For forty days, from the presentation of their manifest, captains or subrecargues of ships foreigners are allowed to declare in transit all or part of the of their load.

The tonnage duties have been maintained at the following rates, by the regulation of 1837:

			pi.	r.	gr.	fr.	c.	
Navires étrangers et *shampans* de Chine.	déchargeant ou chargeant dans le port.....	le tonn.	»	2	»	(0	44	par tonn. de France.)
	entrant et sortant sur lest.....	id.	»	1	»	(0	22	id.)
	en relâche, pour vivres, eau, ou pour avaries en mer...	id.	»	1	»	(0	22	id.)

Are not considered loading items, for the application of the first right, - at the entrance, cash and essential items; at the exit, food for the edge.

The tonnage tax is liquidated on the tonnage found at the license or the registration roll presented to the administration customs officer, the master or the consignee of the ship.

CHAPTER XXIX.
TRADE CONTINUATION.

The Chinese in Luzon. - Foreign Houses. - Their conditions for purchases and sales. - Small cabotage. - Great cabotage. – Trade with the island of Solou, - with the Moluccas, - with the Pelew Islands, - with Batavia, - with Sincapour, - with Bombay, - with Australia, - with Macao. - Cargo of a Chinese shampan.

As we have seen in the previous chapters of this book, the Chinese were the first to establish relations with the archipelago of the Philippines, and this for a long time before the arrival of the Spaniards *. At that time, Japanese also came, and those from Borneo brought with their goods, the law of the Koran. Later, the Malays Maluku and Malacca, Siamese, Cambogeais, filled the Manila River with their boats small.

The Chinese settled on the island were not allowed to to trade; according to the rule, they did not have to than land cultivation; however, by tolerance, allowed them hawking and small cabotage.

As long as the Philippine company retained the privilege exclusive trade, there were only a few commission merchants acting as intermediaries to this company. In this number there was, like us as we have said above, an English house. Permission granted later to all nations to come and settle there remained unsuccessful until the expiry of the privilege; because before, notwithstanding the permission, the Government opposed all sorts of obstacles to their establishment.

Today, there are thirty-nine houses in Manila trade registered, independently of foreigners; there are seven to eight English houses, two American ones, one French and a Danish. The consuls are those of France, from America, Denmark, Sweden and Belgium.

There is no bank and no brokers sworn; the brokerage, which is free there, is entirely

in the hands of the half-breeds.

Spanish houses count 2 1/2 and 5 per 100 commissions on purchases and sales, and English houses 5, 7 1/2 and even 10 percent when they add so much to believe it; Americans are more reasonable. Meanwhile, to avoid these abuses, several speculators French people decided to do the trip in person with their buildings and do without consignees.

We divide the commerce of Manila into three parts: the small cabotage, which is the one that is done in the interior of archipelago; the big cabotage, which includes the trade with the foreign countries of the neighborhood or rather with all those which are east of the Cape of Good Hope and to the west of Cape Horn; and, finally, trade with Spain and distant countries.

The relations that exist between the various provinces form a trade that is not without importance; it is exclusively with national buildings and especially with those of the natives of the colony. The ease of communications by means of innumerable rivers, streams and streams, on whose banks the indios build their houses, gives a great activity to these exchanges, which would buy much more if we did not oppose them various obstacles; the most troublesome come from alcaldes, who fear that the profits they themselves derive from the trade they are allowed to do in Manila, the only port open to general commerce and the center cabotage. It receives, both by land and by sea, all productions, both those of nature and those of the Philippines industry. We can not imagine a show more picturesque and more animated than that of the magnificent Pasig River, unloading into a huge bay of 65 miles of lap and serving as a communication link with all the provinces of Luzon. This river is constantly furrowed by innumerable pontins, galeras, caracoas and pancos, arriving from all points of the archipelago, or leaving to get there, while other boats more small, guilalos and bancos, bring to the market of the capital the daily supplies whose inhabitants need.

The small cabotage trade is almost entirely in the hands of Indians and half-breeds in Manila; this provinces also take care of it, but they can not do it. take great profits because of the considerable expense they are obliged to pay their correspondents in the capital. They also take care of the transport of tobacco leaf to send the administrators of the provinces to the government, and of cash and certain goods that the government sends on its behalf in the provinces. We do not think we need to go into more great details about small cabotage, which can not offer a low interest in people from outside the country.

Cabotage also belongs exclusively to company ships; it is the one that is done with the archipelago of Sulu, the Moluccas, Ternate, Manado, Ambon, Banda, Pelew Islands, Tonga-Tabou, Batavia, Sincapour and the China. Since a few years, New Holland participates also to this trade, and relations with the coast of Western America have resumed some activity.

The island of Sulu, surrounded by an infinity of small islets, is located southwest of the Philippine archipelago and half path between Mindanao and Borneo; it is independent, governed by a sultan whose power is only nominal and by deys forming a powerful aristocracy. The Spaniards had seized it in 1637, but they abandoned it eleven years later and no longer thought since then to settle there. Although this

island is small, it acquires great importance because it is the rendezvous of all the pirates who infest these seas, and who come to bring there the product of their sin and that which their robberies.

The bad faith of the inhabitants of Solou is so great, that only the Chinese can do business with them. There are no police in the country, and the merchants are obliged to present themselves armed: however the benefits attached to this trade are sometimes so considerable, that Spaniards, mestizos, foreigners even surrender daily to Solou; only they always have take with them, as expedition leader, whatever the Chinese established in Manila and already accustomed to this. trade. These are, in general, the conditions under which are these companies: the Chinese pays the shipowner from 600 to 700 piastres a month for the rent of his ship from 200 to 250 tons; the shipowner moves forward Chinese a sum of 10,000 to 20,000 piastres, at the big adventure: that is to say that the sum is lost if the ship shipwrecked; if it returns, the amount is refunded in goods back, and, moreover, 20, 25 and up to 26 per cent of interest.

The trade-specific goods of Sulu are, in articles from Europe, little indiennes (indianillos) thoroughly red and large flowers of showy colors, muslins embroidered or stitched, white calico, pereales or panino, in pieces of 12 meters, cambayas red background or other bright colors, iron in small bars, hardware, colored glass beads, crystals, carpenter and blacksmith tools. In Philippine articles, white rice from Antique or Ilolo, padi or raw rice, low quality sugar, leaf tobacco, from Bisaye, which sells at very low prices, coconut oil and an infinity of small objects of little value.

In Bengal articles, cachachitas, cotton fabrics printed, with a red background, garras and mamudies, large and fine cotton whose head is in gold thread, madras red background, opium Patna.

In articles from China, manta coleta (nankin, mahou), chapuas or Chinese copper coins, faience common, some silk fabrics, bowls, pots, lanterns and other copper utensils.

The most defeated commodities are rice white and padi, as well as tobacco and sugar. The Nanjing is also highly sought after; it is used for trade, coins from Nanjing taking place in Solou, rate of one dollar per piece. It costs, in Manila, 55 piastres the hundred pieces, and returns to Solou, all expenses included, at 4 reals of plata the room. We can still pay, in Solou, with Spanish piastres, rupees and chapuas or Chinese cash, which are, as we have just said, copper coins pierced and strung into rosaries. It's in the months of June and July that trade is the most active. We do not need to say, given the known character inhabitants of this island, that it is necessary to use the greatest caution in dealing with them, however without letting them to suspect that one is suspicious; because despite their lack of probity, they are extremely susceptible.

The goods we take back are first and foremost nests of salanganes. We have already described these nests at the article devoted to the province of Calamianes; we make it harvests twice a year, and the best are in deep and humid caves. It must be used, since his youth, to this kind of hunting, which is of the most eminent danger. To arrive these caves, we go down perpendicular to several hundred feet, holding a bamboo or rattan, having below the sea, whose waves come to break against the rock.

These nests, much sought after in China, are thought to be aphrodisiacs. It comes little in Europe. In France, they are completely unknown. In Holland, we use it as of a kind of bond in white sauces. Nests premiums are paid in China, 4,000 piastres on pecul, that is to say about twice their weight in money. China fires, both from Solou and Java, from Sumatra and Macassar, for a value of 1,205,570 piastres per year of nests of salanganes.

After the nests, Solou is pulled from the tortoise shell called testudo imbricata: it is thicker, more transparent and more varied than other turtle species; it is heart-shaped and consists of thirteen pieces, with twenty-five divisions on the edge. The middle pieces are the thickest, the broadest, in a word the best; the others are called hooves. The maid shell is in wide planks, without crevices, without coals and very transparent. Small pieces broken and bent are not estimated. The Manila Chinese ship this commodity in China, where we make boxes, combs and various fancy objects. It goes too a lot in Spain. The price of the first quality is 1,000 to 1,100 piastres the pecul.

Balate (bicho de mar) or sea cucumber, called, in Sulu, tripang and, in China, hog-shum, is a species of zoophyte informs who looks like a black pickle or a piece dried pudding; it forms an object of commerce between Solou and Manila. The traders of this city send him to China, where he is highly esteemed. The Chinese eat it cooked, sometimes alone, sometimes mollified with others dishes; they know thirty-three different species, whose prices vary considerably: there is, moreover, a quality quite superior and they call van-se. It is found in abundance in all these places. The only Macassar Island sends 70,000 peculs per year to China, and Manila a lot more.

The fins or fins of the shark are still a dish of which the Chinese are very fond, and whose island of Solou provides a considerable amount; but it's mostly Bombay and the Persian Gulf they derive the most from it. take five cents to make a pecul, which pays 20 to 45 piastres.

Sulu also sends, in Europe and in China, mother-of-pearl: it sells in China from 42 to 15 piastres pecul. It is one of the objects on which the merchants of Solou know the better deceive: they often put stones in the packages; so you should never weigh them without opening them.

The wax, the gold and the pearls will complete the loading of return from an expedition to Solou. When gold is powdered, you have to put the magnet in to remove the particles of the rogues of Solou introduce it. Pearls Solou are, in general, small; the Chinese buy them to pound them and give them as medicine to their patients.

It takes seven to eight months for the duration of an expedition from Manila to Solou, and back.

The departure of the ships for the Moluccas takes place in the December and January. The goods that are there door are the same as in Solou, plus some objects from fancy dresses and dresses for women residents and higher authorities. There are cocoa, birds of paradise, cloves, nutmeg, etc. These islands are a Dutch possession: so can there be trade in the greatest security. But the entry fees being very considerable,

there is much contraband. Freight is 5 percent on the value goods, plus 3/4 per cent per month.

There was a time when there was a need for sea cucumbers, of mother-of-pearl was so keenly felt in Manila, that we were looking for on all sides, which made the merchants some expeditions to the islands east of the Philippines. Ships were passing through the San Bernardino Strait and went to the Fidgrison-Viti Islands, located by 15 ° north latitude and 177 ° west longitude of Paris; but this trade has been abandoned since in one of these Mr. Baranao, a rich merchant in Manila, who had been, for several years, governor of Samboanga, there was massacred with all the crew of his ship, without having ever since heard of them, if this is, perhaps, of a single man, named Fernando, who was collected in 1829 by M. Dumont d'Urville.

The Pelew Islands are an archipelago where are still from time to time some buildings of Manila: they carry painted canvases, glass beads of all colors, knives a little bigger than our table knives and all kinds of old scrap, taking, in return, sea cucumbers, tortoiseshell and mother-of-pearl.

Some expeditions were also made for Tonga-Tabou, theater of Captain Lafond's sinking, and relations of commerce had been established with the Sultan of Mindanao; but they have stopped since the assassination of a Frenchman named Martin, seven or eight years ago. This good man, long established in the province of Pampanga, where still live his widow and his children, that the author of this book knew, had realized a great and beautiful cargo back, when he was cowardly killed, with some of his crew, in the port of Davao.

It is surprising that two cities of this size, capitals of countries so rich and fertile, and located so close to one another as Manila and Batavia are, not established between them more regular trade relations and more important. It should be noted that Manila is, at a certain time of the year, the passage of ships who go to China against the monsoon; they pass east of Java Island and west of the Philippines, and quite near Manila to almost recognize the bay. But this city still keeps memories too vivid and too of the time when the Netherlands belonged to Spain, and especially the one where the Dutch, after having hunted the Portuguese of the Moluccas came to ambush at the entrance of Manila Bay, to wait, upon their arrival, the galleys of New Spain. In the meantime, he results, records of the year 1859, that Manila sends to Java, cigars, guinaras and some other goods. Since then, several expeditions have taken place, and a advantageous trade could unquestionably be established between the two countries.

Sincapour is a city located at the southern end the peninsula of Malacca; it forms a main dice counters of English possessions beyond the Ganges and the central and intermediate point of relations between Bengal and China.

Manila sends sugar to the Sincapour market some indigo, hemp, buffalo hides, sapwood and cigars; we ship for Manila, on Spanish ships, cotton fabrics, wax, copper, iron, steel and some hardware, that houses English from Manila are coming from Europe by way of Sincapour. Some French goods have been imported for some time in the same way.

Cabotage between Sincapour and Manila is extremely active; in 1842 it amounted to 36,000 tons and a value four and a half million. Moreover, this trade is all to the advantage of Sincapour, which clutters the market of Manila goods he sends.

Among the other British possessions, Bombay continued its relations with Manila, and we have reason to believe that they take place partly by pyroscaphes.

Australia, with which in 1857 the reports were almost zero, has since established strong assets with the Philippines; Sydney is now shooting for three million of lower sugar for the distillation of rum and cigars.

Shortly after their establishment in the Philippines, the Spaniards obtained permission to traffic with different ports of China; but they did not profit little advantage than for Macao, and in this respect they shared with the Portuguese.

The Philippines' trade with Macao consists mainly of in rice and padi; it's done by means of twenty-five ships a year. While relations with any other country can only take place by the ports of Manila or Samboanga, those of the archipelago with Macao are free for several other ports in the colony. These are those of Carimao and Salomague, whose rice is of remarkably high quality beautiful, who export the most, independently Manila, Pasacao, Sorsogon and Capiz. It is especially during the northeastern monsoon, which lasts six months, which can be loaded in the first three of these ports. The buildings used, from 450 to 520 tons, draw very little water; when they are bigger, they go at Whampoa, in the Canton River, where any vessel carrying 5,000 rice peculs can go up without paying fees: a ship can make up to five trips a year. Customs Chinese Republic of Macao does not levy tariffs on rice; but the Portuguese customs, because there are two in this city, requires 4 chapuas by bayon or bag, which makes 50 to 40 piastres for the loading of a 400-ton vessel. When the load consists of any other goods than of rice, the ship is measured in the Chinese way and pays Rights ; but we give him a title called chapa, by which he pays, when he returns, only the third these rights.

Regardless of rice, Manila still sends to Macao Balate, nests of salanganes, zibis (dry goats), buffalo leather, logwood, cotton, tendons so-called venao nervios deer, shark fins, ebony and molave, mother-of-pearl, indigo liquid or tintoron, gold powder and some other less important items.

As to returns that Manila receives from Macau, we do not believe we can not give a better idea than in transcribing the detail of the loading of a Chinese shampan entered Manila during our stay in this city.

261 pots covered with garlic and salted radishes.
8 peculs of agua mala. •
15 id. rosacea.
204 gantas of china oil.
1,140 id. red rice.
2 peculs of anise from China.
5 1/2 id. grains of glasses (beads).
50,000 sewing needles.
8 anafres.

275 paper and bamboo fans.
10 id. fabrics.
500 small buttons for Chinese shirts.
10 knives, kitchen.
1,556 small trays in wood, lacquer, and baskets.
100% V /. with lids.
140 id. of cardboard.
550 bluish porcelain bowls.
250 species of varnished pottery.
250 small wooden spoons.
56 iron spoons.
4-00 charreros of fine earth.
20 small bamboo baskets.
20 peculos of dry, dry fish.
160 big bells.
1,500 small bells.
100 small copper bells.
190 pots covered with canasi.
450 shoes in the species of rush.
92 id. for children.
50 baskets of chestnuts.
100 cuacos of bamboo.
17 id. of strings of nankin cati.
200 id. of wax.
21/2 peculs from Chanchao.
490 catis of tea of different qualities.
2 peculs big nails of floors.
27 times for boxes of varnished cardboard.
15 catis licorice juice.
4 id. of chojua.
108 spittoons, green pottery.
620 brooms of coconut and scrub
820 ear-picks.
80 small mirrors with wooden frame.
4 doormats in coconut wadding.
5 peculs of banana flower.
4 small boxes with moving drawings.
50 lanterns-lamps in sheet.
44 small boxes of Chinese faience.
15 id. with silk flowers.
20 hulled gingham envelopes.
15 gingham cabans in his bark.
54 pcs of guatubin.
10 p. shoemaker's thread.
21 p. of pitch.
568 hams.
12 small baskets to play.
40 jupaos.
10 catis of jongos.
15 id. dejoguin.

24 pieces of lucouan.
520 pounds of China in white.
72 assortments of small books in faience.
150 pieces of Cambayas linen.
100 id. id. crafted.
5 large limes.
57 stone mills to grind.
55 Chinese cards.
21,185 pieces of Nanjing, 1st grade, 2nd and 5th grade.
5,186 dejipo, id.
1 pea of dried apples.
4 pieces of blue cloth (cotton) lustrous.
8 ternos of mortars.
206 pieces of nymphs.
1,990 catis small sweet oranges.
5 walnut cabans.
12,000 pears.
2,800 paper umbrellas of various colors.
92 id-, from Japan.
542 plasters of luyo and parto.
70 paper peculs from Japan.
G id. to write.
36 catis, blotting paper.
36 peculs of alum.
1,600 sharpening stones.
600 small plates green earthenware.
12,852 large white porcelain dishes.
81 id. different forms.
715 small green pots.
5,420 assortments of black spots, different qualities.
51,661 dishes blue faience, id.
11,500 full lighters on fire.
50 catis of rebetes, fuel wicks.
150 lime from China.
18 pieces of black satin.
50 catis of suncas, or pine resin.
12 pieces saya saya (Levantine) crafted.
200 peculs of sutanju, species of vermicelli.
200 hand saws.
100 saws of a breaststroke.
220 small tureens of bluish porcelain.
11,000 sipit of bamboo.
100 toothbrushes.
225 id. for shoes.
25 catis of felt.
57 pots in blue faience.
60,000 cups of different qualities.
2,000 small cups for tea.
1,620 tailor scissors.
5 peculs 11 catis of ink.

80 copper pots.
157 species of cuvettes with handles.

900 species of lamps id.
55 inkwells.
24 id in lacquer.
55 id. in stone.
1,000 tinjoys, kind of pottery lamps.
5 pieces of velvet.
1775 earthenware jars of different qualities.
4 screens.
189 earthen pots.
5 jugs of quality.
2 peculs of tojo or wood of China.
2 id. of rum.
21 nightlights green faience.
464 plant shoes.
25 id. for children.
It is the Manila Chinese who buy, in general,
these cargoes. Among the imported objects, a large number
is used to make gifts.

China's purchases amounted to 4 million 1842, the value has almost doubled since 1840. In this moment, the timbers of the Philippines are heading Hong Kong, where the Europeans' stay is going addition, attract coffee, cigars, sugar and rum from Manila.

The movement of navigation between Manila and China in 1842 occupied 55,000 barrels: it is more than 1/5 of. the total navigation of this port.

A particular circumstance has, in recent times, caused a double movement of import and export of cash between China and the Manila warehouse.

Considerable sums in dollars from Mexico having been introduced on the Chinese market, where, as a rule, we only admit Spanish piastres, and having not been able to find courses, were turned back to Manila. If we even believes information from the scene, the manufacturing false piasters, which would be very active at Canton, would not have been foreign to this ebb.

CHAPTER XXX.
TRADE CONTINUATION.

Here we come to the trade we call by beyond the two capes, and the first that must attract our attention is the one the Philippines does with the motherland.

Free and direct relations with Spain had established as a result of the elimination of the privilege of the company; on September 6, 1854, the ports of Cadiz and Santander were those with whom the reports became the more active. Shipments of buildings consist of main goods of the archipelago and China. Campeche wood serves as ballast; sugar is contained in bayones or bags made of palm leaves; in the bridge, salted or

dried buffalo skins, indigo, peel, clove, cinnamon, and some goods from China. These vessels generally ensure at a price of 4 per cent from 1 November to 1 May, and 5 per cent from May 1 to November 1, including damage. Goods brought by Spanish buildings pay a right of 1 per 100 ad valorem. Gold and silver in bars are free of any right.

During the northeast monsoon, the crossing is always very happy. At this time of the year, it only takes twelve or fifteen days to cross the China Sea and straits; while once the month of May arrives, we put often fifty days to arrive only at the straits: some American ships dare to risk themselves during this season.

To come back from Spain, we choose instead, preferably, the month of April, because in July, we find at Cape of Good Hope the northwesterly wind which is favorable, and we arrive in Manila in September, with the help of southwestern collas that last again. The months of October and of November are dangerous because of hurricanes or *vaguios*.

Spanish imports consist of red wine from Catalonia, sweet Malaga wine, sherry and San Lucar, in pipes and barrels; some generous wines and liqueurs in bottles; of aniseed brandy, of which he makes a big consumption; writing paper; playing cards of a certain dimension; of edible and some other objects of first necessity. The most edible are sausages, artichoke canned foods, olives, cheeses, hams from Galicia, Flemish butter, sausages (chorizos), oil, peachiches, beans. We pay 5 per cent per ship Spanish and 7 per cent by foreign ship, according to an evaluation made in advance. Freight is not determined. The commission is 2 percent without collateral. In 1841, the total import was 1,000,000 dollars and the export of 4,729,000 piastres. In 1842, 6 ships, measuring together 5,408 barrels, came from Spain to Manila, and he came out 8, gauging 4,085 tons. The trade has therefore been in favor of Manila.

Foreign countries, it is England that enters for the largest share in the Manila trade. This part has more than a quarter in 1842; that is, 7,500,000 francs. on import and 5,000,000 on export. Those are the cotton fabrics and among others so-called Cambayas handkerchiefs article of mass consumption in the Philippines, which form most of the shipments from England; she takes, in return, sugar and indigo. Direct relations between England and Manila have last tested decrease; but those of this port with the English colonies from India and Australia have grown rapidly : they formed, in 1842, one sixth of all the Manila trade.

The United States is already struggling with England for the importance their trade with the Philippines; they have share for 1/6 in the exchanges of Manila with all countries. Their shipments, which amounted, in 1842, to more than 5 millions, consisting of unbleached cotton fabrics and arming ships. The station that the navy American in these areas usually refuel in Manila, where, as a result, it is important for the Union not to miss articles of this nature.

The unbleached cotton fabrics of the United States enter for 2/5 in local consumption. We know that for this production, the Union manufactory has made great progress.Its ships load back to Manila almost everything the abaca and ropes that are exported, and quite strong quantities of sugar. They took for nearly 5 million of products in 1842.

The share taken by France in the commerce of Manila, in 1841, can be summed up as follows:

Coffee fr.	175,000
Sugar	111,000
Indigo	85,000
Leather	29,000
Cigars	222,000
Tortoise shell	38,000
Wood of sapan	22,000
Other articles	68,000
Total 7	750,000

Exports from France.

Fabrics 12	12,000
Wines 56	56,000
Miscellaneous goods some of which are in warehouses	124.00
Total	192,000

Such a state of affairs is certainly very distressing, and the becomes even more so when we think that among the natural or manufactured productions of France, there are a lot who would get the preference over all others on the Manila market, if there were enough stocked. In the number are especially the cambayas, which undoubtedly surpass those of England for the quality and the complexion; but we should give them 1 vare -3- high on 3 pounds wide. Then come handkerchiefs in batiste printed, fake batiste, calicots and percales , coupons of silk dresses, vests, light sheets blue, black or fancy, hats, caps, porcelain, Parisian industry, a little strong stationery for the government, double sheets of 32 centimeters out of 24; certain articles of hardware, perfumery, jewelery, watches with bowls, silk stockings: all, however, in small quantities.

Here is the state of the general movement of commerce of Manila in 1844:

In total, it amounted to $ 40 million francs, of which:

The main countries with which Manila has carried out this trade are, according to the rank of importance:

On import 17 million.
On the export. 23 fr.

Imports in Manila. Export from Manila. TOTAL.

	fr.	fr.	fr.
Angleterre.....	8,959,000	5,435,000	14,394,000
Etats-Unis	3,275,000	4,696,000	7,971,000
Espagne.....	1,000,000	4,729,000	5,729,000
Chine.....	2,155,000	3,293,000	5,448,000
Indes-Orientales.....	431,000	1,719,000	2,150,000
Sydney (Australie)..	81,000	1,096,000	1,177,000
France.....	192,000	750,000	942,000

The main commodities of this trade were:

1° A L'IMPORTATION.	fr.	PAYS DE PROVENANCE.	fr.
Tissus. de coton	6,775,000	Angleterre	5,179,000
		Etats-Unis	1,444,000
de lin	557,000	Chine	503,000
		Angleterre	54,000
de laine	297,000	Angleterre	258,000
		Hambourg	39,000
de soie	74,000	Chine	47,000
		Angleterre	16,000
Comestibles	615,000	Etats-Unis	211,000
		Espagne	134,000
		Angleterre	115,000
		Chine	47,000
		Archipel indien	52,000
Métaux	379,000	Angleterre	294,000
		Batavia	34,000
Vins et spiritueux	338,000	Espagne	200,000
		Angleterre	64,000
		France	56,000
Soie grége	326,000	Chine	326,000
Thé	310,000	Chine	310,000
Quincaillerie	273,000	Angleterre	171,000
		Chine	93,000
Articles pour la marine	235,000	Angleterre	158,000
		Etats-Unis	46,000
Papeterie	216,000	Chine	153,000
		Angleterre	40,000
Verrerie et cristaux	172,000	Angleterre	97,000
		Etats-Unis	22,000
Parfumerie et mercerie	125,000	Etats-Unis	45,000
		Angleterre	33,000
		Chine	25,000
Nacre de perle	108,000	Iles Solou	105,000
Salpêtre	102,000	Indes-Orient	102,000
Parapluies	101,000	Chine	101,000
Faïence et porcelaine	91,000	Chine	68,000
Numéraire	1,131,000	Etats-Unis	732,000
		Espagne	220,000
		Batavia	116,000
		Hambourg	50,000

2° A L'EXPORTATION. PAYS DE DESTINATION.

		fr.		fr.
Sucre (317,147 quintaux)		6,994,000	Angleterre	2,832,000
			Etats-Unis	1,423,000
			Sydney	676,000
			Bombay	604,000
			Espagne	507,000
			Belgique	415,000
			Hambourg	176,000
			Sincapour	170,000
			France	111,000
Tabac	en feuilles	2,971,000	Espagne	2,971,000
	Cigares	2,143,000	Angleterre	840,000
			Sydney	294,000
			France	222,000
			Espagne	183,000
			Hambourg	160,000
			Pays-Bas	136,000
			Sincapour	96,000
			Bombay	68,000
			Etats-Unis	58,000
			Batavia, etc.	50,000
Indigo (6,896 quintaux)		2,268,000	Etats-Unis	1,065,000
			Espagne	444,000
			Chine	304,000
			Angleterre	172,000
			Belgique	138,000
			France	85,000
Abaca (chanvre du pays)	(Filaments d') (109,546 quint.)	2,087,000	Etats-Unis	1,523,000
			Angleterre	445,000
			Sincapour	69,000
			Hambourg	29,000
	(Cordages d')	226,000	Espagne	50,000
			Angleterre	43,000
			Sydney	33,000
			Sincapour	32,000
			Etats-Unis	24,000
Poudre d'or		812,000	Chine	721,000
			Angleterre	81,000
Nids d'hirondelles		488,000	Chine	488,000
Café (5,195 quintaux)		344,000	France	175,000
			Angleterre	57,000
			Sydney	57,000
Bois de sapan		238,000	Angleterre	66,000
			Etats-Unis	42,000
			Sincapour	39,000
			France	22,000

In 1840, the entire commerce of Manila with all country had been 35 million, of which 16 1/2 was imported and 48 1/2 on export. Comparing these results with those which have just been noticed for the year 1841, we finds in favor of the latter an increase in 5 million francs,

COMMERCE DE MANILLE AVEC LA CHINE EN 1841.

Marchandises importées de Chine à Manille.

Tissus...	de lin	503,000 fr.
	de soie	47,000
Soie grége		326,000
Thé		310,000
Papeterie		153,000
Parapluies		101,000
Quincaillerie		93,000
Faïence et porcelaine		68,000
Comestibles		47,000
Autres articles		507,000
Total		2,155,000 fr.

All of this trade, import and export together amounted to 5,448,000 francs, or about 15 ½ per cent of the total trade of Manila with all countries, which can be summarized as follows:
Imports ... 17,038,000 fr.
Exports 22,942,000
Total 39,980,000 fr.

TRADE OF ENGLAND WITH MANILA.

According to the decennial table published by order of the parliament (period 1851-1840), the trade of England with the Philippine Islands was composed, in 1840, of the way next :

Main goods imported into the United Kingdom.

Unrefined sugar	69.980 quintals (50.8 kilograms).
Raw hemp	15,430 id.
Cassia lignea (false cinnamon).	85,000 books (453 gramms).
Indigo	39,000 id.
Wool	7,000 id.
Manufactured tobacco. . .	4,000 id.
Straw hats	3,000 in number.

Main goods exported from the United Kingdom.
VALUES IN FRANCS!

wool	3,727,000
Yarn and fabrics J of cotton	3,541,000

f flax and hemp. . .	471,000
Other articles	398,000
Total	8,137,000

The value of English exports to the Philippine Islands took a noticeable increase in 1840; in no way from previous years she had, to a great extent, reached this digit. Here, besides, the march she followed from from 1851:

1831	988,000 fr.
1832	2,557,000
1833	4,632,000
1834	1,915,000
1835	3,243,000
1836	1,295,000
1837	845,000
1838 ..	795,000
1839	1,086,000
1840	8,137,000

Quantities of foreign goods re-exported from England for these islands are insignificant.

Designation and nature of cotton and wool fabrics usually imported in Manila Square; quantities imported in 1838; current prices and freight at January 1, 1840, and during the sixth semester of 1841.

MARCHANDISES.	UNITÉS.	PRIX.	IMPORTATIONS en 1838.
		piastres. piastres.	
Long cloths (36 pouces sur 40 *yards*) [de 914 mill.]. fin.	la pièce.	4 3/8 à 5	41,266 pièces.
moyen. . .	id.	3 7/8 à 4 1/8	
inférieur. .	id.	3 à 3 1/2	
Grey shirtings (36 à 37 pouces sur 40 *yards*). . . 1re qualité.	id.	3 6/8 à 4	137,946 id.
ordinaire, commun. .	id.	3 4/8 à 3 6/8	
Cambrics (batiste) (44 pouces sur 12 *yards*). . . . . fin.	id.	2 1/4 à 2 1/2	11,105 id.
moyen. . .	id.	1 1/2 à 1 7/8	
inférieur. .	id.	1 3/8 »	
Grey twills (42 pouces sur 32 *yards*).	id.	3 1/2 à 3 6/8	non indiquées.
American brown twills (30 pouces). .	le *yard*.	1/8 »	id.
Turkey red cloth (33 pouces sur 24 *yards*).	la pièce.	5 à 5 1/2	1,500 pièces.
Twills et *jeans*.	le *yard*.	2/8 à 3/8	non indiquées.
Lappet muslins (40 à 42 pouces sur 10 *yards*).	la pièce.	1 3/8 à 2 2/8	22,550 pièces.
Jaconas et *mulls* (40 à 42 pouces sur 20 *yards*).	id.	1 6/8 à 5	18,065 pièces.
		réaux. réaux.	
Cirsacas (26 pouces sur 24 *yards*). .	le *yard*.	1 1/4 »	22,266 id.
— *tweeted* et *corded* (même dimension)	id.	2 à 2 1/2	non indiquées.
Toiles de coton imprimées (*furniture chintz* et *fancy printed cottons*) (23 pouces sur 28 *yards*).	la pièce.	piastres. piastres. 3 à 3 1/2	
— d'une seule couleur (26 pouces sur 28 *yards*).	id.	2 à 2 1/2	12,853 pièces.
— rouge Andrinople (*turkey red prints*) (24 pouces sur 29 *yards*).	id.	6 1/2 »	
Mouchoirs de coton avec bordures imprimées ou tissées (33 pouces carrés).	la douz^e	7/8 à 2	843 douz^es.
— dits *cambayas* rouge d'Andrinople (33 pouces carrés).	id.	1 1/2 à 3	48,932 id.
— dits *bandanas* id.	id.	2 3/8 à 2 6/8	33,341 id.
— — id. et *pink*.	id.	2 à 2 2/8	
— de fantaisie à coins (*canted*).	id.	6/8 à 7/8	
Gingas dits *caranclanes acambayados* (guingans) (*checked ghinghams*) mesurant 24 à 32 *yards*),		réaux. réaux.	
— fond rouge, 41 pouces de largeur. .	le *yard*.	1 3/4 à 2 3/4	41,585 pièces.
— — bleu, même dimension.	id.	1 à 3	
Autres qualités, 30 pouces de largeur. .	id.	1/2 3/4	

MARCHANDISES.	UNITÉS.	PRIX.	IMPORTATIONS en 1838.
		piastres. piastres.	
Cambayas de Madras.	la *corge*	50 à 70	478 corges 87 douzaines de mouchoirs.
— d'Europe, 42 pouces sur 3 1/2 *yards*.	id.	40 à 60	
Draps (58 à 60 pouces de largeur). . . . . 1re qualité..	le *yard*.	2 6/8 à 3 1/2	18,148 *yards*.
Draps (58 à 60 pouces de largeur). . . . . 2e —	id.	1 3/4 »	
Draps (58 à 60 pouces de largeur). . . . . 3e —	id.	1 à 1 1/3	
Serges (*long ells*).	la pièce.	8 à 10	170 pièces.
Camelots (30 pouces sur 55 *yards*). . .	id.	20 à 23	423 id.
Lastings (26 — 55 —). . .	le *yard*.	5/8 à 3/4	39,171 *yards*.
		réaux. réaux.	
Flanelle..	id.	1 1/2 à 2	7,550 id.

ARTICLES D'EXPORTATION.	UNITÉS.	PRIX.
		piastres. piastres.
Sucre. . . . 1re qualité.	le *picul*.	5 »
Sucre. . . . 2e id..	id.	3 1/2 »
Café. . . . . 1re id..	id.	10 à 11
Café. . . . . 2e id..	id.	8 3/4 à 9 3/4
Indigo. . . . 1re id..	le quintal.	64 à 70
Indigo. . . . 2e id..	id.	50 à 62
Cacao.	le *caban*.	21 à 23
Riz..	id.	7/8 à 1
Huile de coco.	12 gallons.	2 à 3 1/2
		réaux. réaux.
Rhum.	le gallon.	2 à 3
		piastres. piastres.
Tabac.. . . . en feuilles.	2 *arrobes*.	5 1/4 »
Tabac.. . . . cigares..	le millier.	5 à 6 1/2
Coton.	le *picul*.	12 1/2 »
Chanvre (*abaca*)..	id.	4 »
Écaille.. . . . 1re qualité..	id.	500 à 700
Écaille.. . . . 2e id.	id.	350 à 450
Nacre de perle (coquilles)..	id.	9 »
Poudre d'or.	le *tael*.	15 à 20
Cire jaune.	le quintal.	35 à 36
Peaux. . . . de buffle.	le *picul*.	3 à 3 1/2
Peaux. . . . de vache.	id.	5 1/2 à 6
Soufre.	id.	2 1/4 à 2 1/2
Bois. . . . . sapan..	id.	3/4 »
Bois. . . . . ébène..	id.	1/2 »

Average current prices, during the second half of 1841, of the main articles of commerce of Manila,

DÉSIGNATION des marchandises.	UNITÉS DES QUANTITÉS. Poids et mesures du pays.	Poids et mesures de France.	VALEUR. Monnaie du pays.	Monnaie de France.	OBSERVATIONS.
			piastres.	fr.	
Articles d'importation					
Cambayas françaises. .	corge.	20 pièces.	50	280 »	Beaucoup sur place. Vente difficile.
Cambayas anglaises. .	id.	id.	45	252 »	
Cambayas de Madras..	id.	id.	60	336 »	
Tissus de coton. . blanc. . . .	40 yards.	mèt. 36.80	3.4	19 60	
Tissus de coton. . écru.	id.	id.	3.4	19 »	
Mouchoirs cambayas. .	douzaine.		1.4	8 40	
Drap.	yard.	mèt. ».92	2	11 20	Faible demande.
Vins en bouteilles. Champagne	douzaine	»	10	56 »	Id.
Vins en bouteilles. Bordeaux. .	id.	»	4	22 40	Vente facile.
Eaux-de-vie.	pipe.	lit. 540	110	616 »	Vente facile pour les provenances d'Espagne.
Articles d'exportation.					
Abaca.	picul.	kil. 63.25	4.6	26 60	Vente facile.
Café.	id.	id.	9	50 40	Vente difficile.
Cigares.	Caisse de mille.		6.4	36 40	Grande vente.
Cordage d'*abaca*.. . . .	picul.	kil. 63.25	7	39 20	Vente facile.
Indigo. . . 1re qualité..	quintal.	kil. 46	64	358 40	Vente difficile.
Indigo. . . 2e id. . .	id.	id.	50	280 »	Id.
Indigo. . . 3e id. . .	id.	id.	23	128 80	Id.
Sucre.	picul.	kil. 63.25	4	22 40	Vente facile.

The cargo of Manila for London was, on the 1st of January, 1840,

Of 4 liv. st. 10 sh. per barrel of sugar.
- 2 " - sapan wood.
- 5 " - leathers,
- 4 7 - hemp.

State of the general movement of commerce Manila in 1843.

NAVIGATION.

PAYS DE PROVENANCE ET DE DESTINATION.	ENTRÉE.		SORTIE.		TOTAL.	
	Navires	Tonnage.	Navires	Tonnage.	Navires	Tonnage.
Chine.	65	19,152	62	16,126	127	35,278
Australie (Sydney).	31	8,835	22	4,662	53	13,497
Indes anglaises. . .	17	4,858	21	9,798	30	13,168
États-Unis.	12	5,172	16	6,337	28	11,509
Espagne.	6	3,408	8	4,085	14	7,493
Angleterre..	4	1,602	14	4,636	18	6,232
Indes néerlandaises	4	1,211	9	2,460	13	3,671
Iles Solou..	3	455	3	985	6	1,440
Nouvelle-Zélande. .	3	1,126	»	»	3	1,126
Le Cap.	»	»	2	698	2	698
Mexique..	2	681	»	»	2	681
Iles Sandwich. . . .	2	369	1	204	3	573
Belgique.	»	»	1	235	1	235
TOTAUX. .	149	46,869	162	50,226	311	97,095

Here is what part of the main flags in this navigation (entry and exit together):

English 39,819 tons.
Spanish. 25.018
American 19,692
Chinese 3,771

Two French ships, one from Batavia, the other from Sincapour, entered Manila during the second semester. The last set sail for China.

COMMERCE.

PAYS DE PROVENANCE et de destination.	Importation.	Exportation.	TOTAL.
	fr.	fr.	fr.
Angleterre	7,466,000	5,099,000	12,565,000
États-Unis	3,154,000	4,772,000	7,926,000
Chine	2,694,000	4,422,000	7,116,000
Espagne	893,000	5,323,000	6,216,000
Indes anglaises	3,137,000	1,404,000	4,541,000
Australie (Sydney)	480,000	2,546,000	3,026,000
Mexique	1,886,000	»	1,886,000
Chili	1,070,000	»	1,070,000
Iles Solou	617,000	69,000	686,000
Indes néerlandaises	226,000	409,000	635,000
France	610,000	»	610,000
Cap de Bonne-Espérance	»	188,000	188,000
Belgique	143,000	46,000	189,000
Iles Sandwich	126,000	36,000	162,000
Villes anséatiques	»	40,000	40,000
TOTAUX	22,502,000	24,354,000	46,856,000

Les principaux articles importants de ce commerce, entre Manille et différentes nations, ont été :

1° A L'IMPORTATION.			fr.	PAYS DE PROVENANCE.	fr.
Tissus	de coton	écrus	1,973,000	Etats-Unis	1,223,000
				Angleterre	474,000
				Sincapour	276,000
		autres	2,879,000	Angleterre	1,701,000
				Sincapour	690,000
				Chine	345,000
		cambayas	1,362,000	Angleterre	586,000
				Sincapour	546,000
				France	228,000
			6,214,000		
	autres		612,000	Chine	273,000
				Angleterre	115,000
				Sincapour	103,000
				France	50,000

	fr.		fr.
Comestibles	961,000	Espagne	267,000
		Iles Solou	296,000
		Chine	91,000
Articles de marine	693,000	Etats-Unis	397,000
Vins et boissons	468,000	Espagne	389,000
Porcelaines et cristaux	361,000	Angleterre	94,000
		France	87,000
Quincaillerie	278,000	Angleterre	158,000
		Sincapour	86,000
Papeterie, librairie	180,000	Chine	68,000
Métaux	148,000	Angleterre	37,000
Thé	141,000	Chine	141,000
Drogues et médicaments	123,000	Etats-Unis	40,000
Nacre	101,000	Iles Sandwich	88,000
Numéraire et métaux précieux	4,569,000	Mexique	1,886,000
		Valparaiso	1,024,000
		Sincapour	874,000
		Chine	752,000
		Etats-Unis	123,000
Marchandises importées en entrepôt et non dénommées	5,927,000	Angleterre	3,963,000
		Etats-Unis	1,050,000
		Chine	441,000

2° A L'EXPORTATION. PAYS DE DESTINATION.

		fr.		fr.
Sucre		5,059,000	Sydney	1,591,000
			Angleterre	1,358,000
			Etats-Unis	842,000
			Bombay	736,000
			Espagne	229,000
			Le Cap	122,000
Tabac	en feuilles	2,522,000	Espagne	2,522,000
	cigares	1,235,000	Angleterre	485,000
			Indes néerlandaises	238,000
			Indes anglaises	192,000
			Chine	189,000
Abaca et cordages d'abaca		2,553,000	Etats-Unis	2,204,000
			Colonies anglaises	146,000
Indigo		1,343,000	Angleterre	538,000
			Chine	455,000
			Espagne	173,000
			Etats-Unis	167,000
Café		694,000	Etats-Unis	218,000
			Angleterre	212,000
			Sydney et Sincapour	186,000

	fr.		fr.
Nids d'hirond. et holothuries.	489,000	Chine.	467,000
Or en poudre.	421,000	Chine.	421,000
Riz.	356,000	Chine.	348,000
Coton.	330,000	Chine.	317,000
Bois de teinture.	260,000	Angleterre.	87,000
		Chine.	69,000
Cuirs.	259,000	Angleterre.	98,000
		Chine.	87,000
Tissus de coton *	248,000	Indes néerlandaises	103,000
Ouvrages en nattes.	215,000	Colonies anglaises.	146,000
Rotins.	213,000	Espagne.	205,000
Nacre.	159,000	Angleterre.	154,000
Bois de construction. . . .	132,000	Chine.	90,000
Numéraire.	1,312,000	Chine.	1,041,000
		Espagne. . . .	156,000
		Sincapour. . .	115,000
Marchandises non dénomm. sorties de l'entrepôt.	5,697,000	Espagne.	1,991,000
		Angleterre.	1,960,000
		Etats-Unis.	1,112,000
		Chine.	400,000

We have seen above that France had imported to Manila, in 1842, for 010,000 francs of his products. here is the detail of his shipments:

Fibers	cotton cambayas	231,000
	others	17,000
	Wool	35,000
	Silk.....	15,000
Porcelain		53,000
Wine and other drinks.....		45,000
Glass and crystals		34,000
Haberdashery and perfumery.....		25,000
Furniture		3,000
Bookstore, stationery.....		23,000
Watchmaking		14,000
Druggist		14,000
Other items		81,000
	Total	610,000

* Of the 248,000 francs, total export value, so-called tissues pina, object of a nascent manufacture in the country, appear for 100,000: the United States bought half of it; England, Spain and China imported the rest.

It follows from the documents above that, despite the decrease the Philippines, compared to the high prosperity enjoyed by the colony in ancient times, the current

operations of Manila, the only port of India Spanish companies open to foreign trade, do not let that to be very important.

The total value of imports and exports has been high in 1842 to nearly 47 million francs.

The movement of navigation during the same year summer of 97,000 tons (entrance and exit combined).

These figures break down as follows:
Entrance: 149 buildings measuring 47,000 tons and bringing in 22 million 1/2 of products;
Released: 162 ships of 50,000 tons and loaded worth 24 million 1/2.

We will now examine the operations of Manila with the main countries.

ENGLAND. - She entered, in 1842, for more than a quarter in the commerce of Manila; his share was 12 million 1/2, of which 7 1/2 on import and 5 on export.

Fabrics, particularly cotton, in number of which are so-called Cambayas handkerchiefs, article of high consumption in the Philippines, form the most of the shipments from England. She takes return of sugar and indigo.

The transactions of England with Manila have, last place, experienced some diminution; but those that this port made with the English colonies of India and Australia have grown rapidly.

The value of trading with these possessions in 1842, one sixth of all Manila
and amounts to 7 1/2 million.

The commercial relations between Sydney (Australia) and capital of the Philippines, which were nil in 1858, have reached, in 1842, a value of over 5 million. The imports from Sydney to Manila remain small. Some maritime supply objects are alone brought by the English ships that come looking for freight, having deposited in Australia their cargo emigrants; but this colony pulls from Manila quantities notables of sugar and other products.

The English possessions of India, and in particular Bombay and Sincapour, have cabotage with the Philippines active, which in 1842 occupied 20,000 tons and exercised on a value of 4 million 1/2 of products. A lot of the goods that feed it do not come in transit through Manila, from Europe to China, from China to Europe.

Finally, we will add to these various pieces of information the movement of individuals entering Manila and leaving ; we will take the year 1841 from notes taken that we owe to the captain of the port.

English translation ended 26 August 2019, at 2:27 P.M., during the Philippine National Heroes Day: by Dominador N. marcaida Jr.,Camaligan, Camarines Sur, Philippines.